Newes from Ninive to Englande, *brought by the Prophete Jonas:* Which newes is plainlye publiſhed in the *Godly and learned expoſition of* Maiſter Iohn Brentius folowing, tranſlated out of Latine into Engliſhe by Thomas Tymme Miniſter.

The ſilent tongue, the liſtning eare,
which harkeneth after newes:
With ſtaring eye, and gaping mouth
this title makes me vſe.

¶ Imprinted at London by *Henrie Denham, dwelling in* Paters noſter rowe, at the ſigne of the ſtarre.
1570.

8. A. 323.

Ames I 945

To the right honourable *Lord Willyam Cobham, lord* Warden of the cinque Portes:

Thomas Tymme wiſheth Neſtors yeares, increaſe of honor, with preſeruation of deſired health.

THE CVRTEOVS BEhauiour, the noble vertue, but ſpeciallye the godlye zeale (Right honourable) which fame and report certefieth me to be in you, hath kindled ſuch an earneſt affection in me, that my rudeneſſe, and baſe ſtate ſtayeth mee nothing at all, to dedicate this ſimple worke vnto you. For I know that Nobilitie, gratefully accepteth at others hands ſlender giftes, and of ſmall reputation, according to their habilitie that offer the ſame.

Artaxerxes, his good acceptation of a handfull of running water, made mee thus bolde, to offer this Pamphlet to your honour as a token of my good will: hoping that as he thought no diſdaine of the one, ſo you wil not take ſcorne of the other. Let me craue therefore this one thing, at your honours handes, that the baſeneſſe of my tranſlation of the learned Brentius procure not you, to refuſe

the patronage and defence of my ſlender woorke. Which as I know vndoubtedly ſhall neuer counteruayle your worthineſſe: ſo do I aſſuredly hope that it may be a proofe of my good will, and meaning. The worthy Prophete IONAS, deſerueth a worthie perſonage to be his defence and garde, agaynſt ſcoffing Lucian, and fretting Momus. Wherefore, if your honor refuſe not, but vouchſafe, to take the ſame vpon you (as I perſwade my ſelfe you will, weying the giuers intent, and ſeing that theſe are partly the firſt fruites of his trauaile) you ſhall not onely purchaſe immortall prayſe of others: but I alſo ſhall be incouraged, and animated to greater, and waightyer attemptes: which I ſhall no ſooner atchieue, but you ſhall be a witnes of my indeuours, and a rampire to my exploytes.

Thus hauing boldly required your honors aſsiſtance, and tediouſly moleſted your eares with circumſtaunces, leauing now at length to abuſe your friendly pacience, I end: wiſhing to your honor the increaſe of Nobilitie, with a moſt happie eſtate, and after this lyfe, the gladſome ioyes of the euerlaſting lyfe to come.

Beneficium dando accepit,
qui digno dedit.

Your humble Orator
Thomas Tymme.

The translator to the *Reader.*

THe Merchant man that often sayles
vpon the rockie seas,
Hath oftentimes for recompence
the gaine that doth him please.
The Fisher man that casts his net,
and layes his bayted ginne,
Doth trust at length by happie hap,
his pray of fishe to winne.
The Plowman eke that sowes his séede
on soyle, with toyle, for gaine,
The Winters trauaile being past,
doth reape the riped graine.
If Plowman then, and Fisher too,
haue stedfast hope for gaines,
As recompence for their sore toyle,
and daily pinching paines:
Why should not I as well as they,
by paine some profite haue,
Since that my Muse as recompence
most iustly doth it craue?

To the Reader.

The which good reader thou shalt graunt,
if that thou take in worth:
This simple Pamphlet at hir hande
which she hath nowe set forth.
And helpe to mosell Momus mouth
and bridle Zoilus chappes,
Which like a Curre ech willing Wight
with currish fanges he snappes.
This done, well quighted is hir paine,
hir recompence is had,
And if thereby shee doe the good,
shée is exceéding glad.

Thomas Tymme.

¶ The Preface of Iohn *Brentius vpon the Pro-* phecie of Ionas.

He Apostle Paule writing to the Corinthians, of the meeting and comminge togither of the Church, cõmaundeth all thinges to be done in ỹ same congregatiõ, to edifying. When ye come togither (sayth he) euerye one of you hath a song, hath a doctrine, hath a tongue, hath a reuelation, hath an interpretation. Let all things be done to edifiyng. Seing therefore it is determined that wee must come togither certaine dayes in the weeke: I will take in hande (by the assistance of Gods holy spirite) for our exercise at that time the explication of the Prophet Ionas, to the ende wee may be godly occupied and exercised in this oure meetinge. For wee come not togither in the Church to trifle and playe, but we come to the ende we might be instructed in the worde of the Lorde. Neyther are we created by God, and redeemed by the precious death and bloudshedding of Christ, to the ende we should ryot, lyue in excesse, and giue our selues to all kinde of filthye pleasure, but we are created and redeemed to the ende we might glorifie God by our lyfe and conuersation. We haue taken in hande therefore to expounde the prophecie of Ionas, that by this prophecie we maye be admonished, of our office, dutie and calling. 1.Cor.14.

And

The Preface.

And although the booke of this prophecie be very small, yet notwithstanding, it contayneth an excellent and famous hystorie. First of all therefore, we will declare, who was this Prophet Jonas: Then what, and how great authoritie his prophesie hath: And last of all, we will shewe the argument, and what the summe of the doctrine contayned in this booke, is.

First, there are many, which thinke, and iudge the prophete Jonas to be the sonne of the widowe of Sarepta, which receyued and fedde Elias in the time of famine: but their iudgement is neyther likely nor probable. For, of this Prophet Jonas, we haue mention made in the fourtenth Chapter of the fourth booke of Kinges, how that Jeroboam king of Israel, recdified his decayed kingdome, accordinge to the worde of the Lord which he spake by the prophet Jonas, the sonne of Amithay, which was of Gathhepher. By the which it appeareth, that hee made not only the sermon contayned in this booke, but many other notable and famous sermons, which are not writtē. For he preserued by his sermons, two of the most excellent kingdomes that were. Excellent was the kingdome of Israell: but in the time of Jonas it was a decayed and ruinous kingdome, by impietie and inuasion of enimies. Jonas therefore, being stirred vp by the holye ghoste, exhorteth the people to repentaunce, and incourageth king Jeroboam valiauntlye to gouerne his common welth: promising, that God will sende a time of mercie, wherein he will restore his kingdome. And so in deede it came to passe, that the coast of Israell, from the entring of Hemath, vnto the sea of the wilderneſſe, was re-

4. Reg. 14.

stored

ſtored by the goodneſſe of the Lorde.

Famous alſo was the Citie of Niniue, for in it, was the greateſt Monarchie of the whole worlde. But the Lorde had determined to deſtroye the Citie of Niniue, from the face of the earth. Yet notwithſtanding, Jonas ſaued the ſame by his ſermon. Wherefore, ſeeing Jonas by hys ſermons ſaued ſuch two excellent kingdomes, he is not to bee counted among the common ſort of men, but euen among the chiefeſt Prophetes that haue beene, eyther before his time, or ſince.

Secondly, we muſt conſider the certaintye, and aucthoritie of this booke. The Church as yet, neuer reiected or refuſed this booke: but haue accounted the ſame among thoſe, which wee call Canonicall bookes of holye ſcripture, and which haue Eccleſiaſticall, and heauenlye teſtimonies. Furthermore, we haue our ſauiour Chriſt (as concerning this matter) a ſufficient teſtimony and witneſſe, as may appeare by the .xij. Chapter of Mathew, where he alledgeth the example of Jonas for his reſurrection, affirming, that the comming of Jonas out of the whales bellye, was a type of the ſame. Furthermore, Chriſt preferreth the Niniuets, before the Iſraelites, becauſe the Niniuets repented at the one onelye ſermon of Jonas, and the Iſraelites woulde not be conuerted vnto the Lorde by many ſermons. *Math. 12.*

Wherefore, if euer any man did, or ſhall hereafter doubt of the aucthoritie, truth, and certaintie of this booke, Chriſt by his teſtimonie, hath ſo confirmed the ſame, that though an Aungell came from heauen teaching the contrary, he ought not to be beleued.

Laſt of all, we muſt knowe the argument or

ſumme

summe of this prophecie, in the which certayne perticuler places are noted.

1 The first place conteyneth the seueritie of the wrath of God towardes all such as walke disobediently in their calling. Jonas was a Prophet which was most acceptable vnto god, and which before, had done notable things in Israell, and by his sermons had preserued the kingdome of the same: notwithstanding, when hee fled and was disobedient to his calling, he was cast by the ordinaunce of God, into the Sea. An example of Gods seuere punishment worthye to bee noted.

1. King. 15. The lyke we haue of Saule, who, disobeying the commaundement of God, reserued part of the pray of Amelecke, for the which disobedience hee was rent from his kingdome. Another example

3. King. 13. we haue of the prophete, whom the Lion slue by Gods appoyntment for his disobedience. Where-

1. King. 15. vpon it is sayde, to obey, is better than sacrifice, and to hearken is better than the fat of Rammes.

2 The seconde place conteyneth the wonderful, and inspeakeable mercy of God, by the which, he commonly deliuereth all those which call vpon him in truth. Jonas was cast into the sea, and deuoured of the whale. And although he coulde not be saued and deliuered naturally: yet notwithstanding, by the diuine power and clemencie of God, he is supernaturally, and miraculouslye deliuered. This miracle, to certaine worldly wise men, and contemners of the worde of God, seemeth ridiculous, and like vnto olde wyues tales.

And amongst all others, scoffing Lucian being stirred vp of Sathan the Deuill, the father of lyes, to obscure, discredit, and deride this miracle, hath written a booke intituled, De veris narrationibus,

tionibus, that is, a booke of true narrations: in the which, hee maketh mention of certaine men, which being in a ship, were swallowed vp shippe and all, of a Whale, in the which Whale (sayth he) there were Mountaynes, Woods, and Cities, to the which the men arriued with their shippe, and had great delectation there. This fonde fable seemeth to bee inuented by Lucian, to deride the Christians, which beleeue the storie of Jonas to be true. But this and many other such are deuised by the Deuill and his ministers, to deride, and deface, true, and godly myracles.

But let vs vnderstand, that this myracle was done in deede, and that it hath heauenly testimonies to proue and ratifie the same, as we haue alreadie declared. God which created heauen, and earth of nothing, and which rayled, and will rayse the dead to life, could also for a time, saue and preserue Jonas in the whales belly. Let vs acknowledge therefore this myracle to be a declaration of the power and cleemency of God, and an example also of the resurrection of Christ, and of all the godly also to euerlasting lyfe, as hereafter GOD willing shall be declared.

3 The thirde place conteyneth the doctrine of repentaunce. There haue beene many which haue denyed to sinners after their fall any hope of gods grace. And there are manye, which when they haue sinned, perswade themselues that there is no way of saluation left vnto them. Here therefore there are two examples of repentaunce propounded vnto vs: The one in the Prophete Jonas, who although he fell into disobedience: yet notwithstanding, repenting he is receyued into Gods fauour againe.

The

The other, in the Niniuets, who although they had greatly sinned, insomuch, that they deserued eternall destruction and damnation: yet notwithstanding, repenting, they are receyued into Gods fauour, and preserued with their Citie. Let vs therefore turne to the Lorde by repentaunce, being perswaded that the Lorde will receyue vs, and that the Aungels in heauen shall reioyce ouer our repentaunce.

Thus (gentle Reader) I haue declared, who this Prophet Jonas was, what auctoritie this booke hath, and which are the speciall places of this booke. The which, if thou well obserue and note, they will profite, to the nourishing of the feare of God, to the encrease of fayth, and to the bringing forth of true obedience, which are the most acceptable seruice of God.

A godly exposition of the Prophet Ionas.

The first Chapter.

THE VVorde of the Lorde came vnto IONAS the sonne of Amithai, saying: Arise, and get thee to Niniue that great citie, and preache vnto them howe that their wickednesse is come vp before mee. The text.

THe Scripture of the olde Testament, doth often and verie much testifie, that God in times past, hath spoken with the Patriarches, and Prophets: As sayth the Apostle Paule in his Epistle to the Hebrues. God in times past diuersly and many wayes spake vnto the fathers, by Prophetes. Let vs therefore vnderstande and knowe, howe and after what maner God hath reuealed his will to the Patriarches *Cap.* 1.

triarches and Prophets.

1 Sometimes he spake with them, by sending Aungels visiblye vnto them: example we haue in the booke of Genesis, where we reade that Aungels came vnto Abraham, in the likenesse and shape of men. Also there came Angels vnto Loth, which brought him out of Sodome before it was destroyed. And so an Angell appeared visibly vnto Zacharias the father of Iohn: to the virgin Marie likewise, and to many other.

Genc.18.

Gene.19.

Luke.1.
Math.1.

2 Sometimes, God spake vnto the fathers by the voice of an Aungell inuisibly. And so he talked with Moses out of the bushe, where Moses hearde the voyce of an Angell speaking in the person of God, but sawe no Aungell. So the Aungell in the person of God recited the lawe, in the Mount Sinai, the which voice was heard of more than fiue hundreth thousand men, but they sawe no man: as appeareth by the wordes of Moses, saying. You hearde the voyce of his wordes, but you sawe no forme or shape at all. So God spake by an inuisible Aungell vnto Samuell. So (I

Exod.3.

Exod.19.
and.20.

Deuter.4.

1.Reg.3.

thinke)

thinke) also that the Lorde spake to Moses, from the mercye seate as appeareth by this text. And from thence I will testifie vnto thée, and will commen wyth thée, from of the mercie seate. *Exod.25.*

3 Oftentimes he spake vnto the fathers by dreames: as maye appeare by the examples of Nabuchadnezar, Ioseph, and such like. *Daniel.7.* *Genesi.37.*

4 Oftentimes by the Ephod of the Priest which shone with precious stones, the which stones (as Iosephus sayeth) when God aunswered the demaunde of the Priest by his Ephod, excelled and surmounted their accustomed shyne and brightnesse: but when God refused to answere, the precious stones remayned in their wonted glorie, nothing altered or chaunged. *Iosephus lib.3.de antiquita. cap.12.*

That the Lorde did sometimes aunswere by Ephod, it is apparaunt by the scriptures, as by the thrée and twentie and eight and twentie Chapters of the first booke of Kings.

5 Oftentimes he spake to the fathers by visions, the whiche visions the holye *Ezech.1.*

ghost

ghost by secrete inspiration reuealed and interpreted.

6 And oftentimes he spake vnto them without visions, onely by the secret inspiration of the spirite.

But howsoeuer it pleased God to speake, and talke with this our Prophete IONAS there is no mention made, neyther is it greatly necessary to be knowne. For it is sufficient to vs to knowe, that God in dæde spake with IONAS, and that the calling of the Prophet to preache the worde of the Lorde, was done in dæde by the will of God. And although there be many curious persons which thinke those times to be most happie, in the which God by so many waies spake vnto the fathers, and doe affirme that they would more willingly beléeue the worde of God, if so bée it would please him to talke with them after that fashion. Notwithstanding, if wée well consider of the matter, nowe that Christ is come, and hath published hys Gospell throughout the whole worlde, we must néedes confesse, that the times are much more happie, than they were in tymes

times paſt. For God hath ſpoken with vs, not by Aungell, not by dreames, or viſions, but by his owne ſonne our Lord, and Sauiour Jeſus Chriſt, who by his diuine maieſtie excelleth all Aungels. Wherevpon in the Epiſtle to the Hebrues it is written. In theſe laſt dayes God hath ſpoken vnto vs by his ſonne, whome he hath appointed heyre of all things. And Chriſt himſelfe ſayth: Bleſſed are the eies which ſee thoſe things that ye ſee. And ſtreyght after he addeth ſaying: many haue deſired to ſee thoſe things that ye ſee, and haue not ſeene them. And the Apoſtle Paule ſayth: Nowe ſaluation is nearer vnto vs than it was then. For ſeeing that the ſonne of God is commended vnto vs by the voyce of God from heauen, ſaying: This is my beloued ſonne, heare him. He is moſt happye which ſo heareth him by his Goſpell, that by fayth he comprehendeth the ſame, & obeyeth his calling. For whoſoeuer he be that beleeueth not thys ſonne of God, he will not beleeue, though all the Aungels in heauen, all the Patriarches, all the Prophetes and fathers

Cap.1.

Math.13.

Math.17.

stode before him to testifie of the worde of God. Wherefore, let vs not neglect the felicitie and happinesse of our time, but let vs attende and giue eare to the voyce of the sonne of God, whereby we maye obtayne euerlasting saluation.

Nowe it followeth to shewe to what thing the worde of the Lorde called IONAS. Arise (sayth he) goe to that great Citie of Niniue and preache in it howe that their wickednesse is come vp before me. As concerning the Citie of Niniue, and who was the first builder of the same, we maye reade in the tenth Chapiter of Genesis. This citie was so inlarged that in bignesse it was comparable to Babilon, which was fiftéene myles compasse, according to the myles of Germanie.

Wherevpon it followeth in the text:

Cap.3. Niniue was a great Citie and of thrée dayes iourney. And in the ende of this

Cap.4. Prophesie, it is said, that in that citie there were an. CXX. thousande childzen. Howe great then was the number of men, women, seruants, maidens, and straungers? Wherfore Niniue was one of ỹ greatest

Cities

Cities in the whole worlde. And at that time when IONAS was sent vnto it, the mightiest Monarchie of the whole earth was in the same. Moreouer, circumcised Iewes dwelt not in it, but vncircumcised Gentiles had their habitation there.

When as therefore it pleased God to sende the Prophete IONAS vnto it, hee doth plainely declare himselfe to be no respecter of persons, which shoulde fauor one nation and abhorre another, and which should be only the God of the Iewes, and not the God of the Gentiles also. Wherefore God woulde not haue one nation or people, but all men to be saued. There is no difference (sayth Paule) betweene the Iewe & the Gentile, for there is one Lord of all. &c. But this is not so to be vnderstode as though God saueth all the Gentiles without difference, although they abide in their impietie, and be not conuerted vnto the Lorde: but that he desireth to haue all men saued, and reiecteth none that repent & acknowledge the true god. Wherevpon the Apostle Paule sayth not simply, there is one Lorde of all, riche to-

wards all. But he addeth: to such as call vpon him. For all simplye shall not be saued, but all such as call vppon the Lorde. Euery one (sayeth he) which calleth vpon the name of the Lorde, shall be saued. But how shall they call vppon him in whome they beleeue not: therefore they which desire to be saued, must of necessitie heare the worde of God, beleeue the same, and call vpon God, through Jesus Christ. For there is saluation in no other. Wherevpon, we maye gather that the Niniuets are not simply saued. But a Prophete is sent vnto them to declare the worde of God, that they might beleeue and repent.

Furthermore, when the Lorde sayth, preache vnto them, bicause their wickednesse is come vp before me, and so forth: he plainly declared what affection he beareth towards those that are sinners. For although he hateth sinne and iniquitie: yet notwithstanding, he desireth to haue all men saued, if so be they repent. Before the floud came, the Lorde called men to repentance by Noe. Before the burning of Sodome, the Lorde called the Sodo-

mites

mites to repentance, by Loth. When the destruction of Hierusalem was at hand, the Lorde called the Iewes to repentance by the Prophetes, and afterwarde by Christ and the Apostles. So in this place before Niniue shoulde be destroyed, the Citizens are called to repentance by IONAS. And bicause they repented, they escaped punishment, as hereafter shall be declared.

These things therfore are diligentlye to bee considered of vs, bicause in these dayes God hath reuealed himselfe vnto vs by his worde, and therefore calleth this Realme of Englande to repentaunce. Wherefore, first of all let vs consider and knowe that the wickednesse of Englande is ascended and come before the presence of God, and that his iust wrath and punishment is at hande for the same. For it is not at this time or of late that England hath begonne to sinne, or to commit abhomination. But it hath sinned and continued in the same many yeares, as in Idolatrie, in abusing the name of God, in adulterie, in vsurie, yea in all kinde of wic-

kednesse. The which are so growne, so increased, and so ripe, that they ascende into heauen before the maiesty seate of God. Wherefore there is nothing more certaine than that England hath deserued extreme punishment and perdition.

A manifest token of Gods loue towards vs.

Furthermore, let vs vnderstand and know, that seeing the worde of God is reuealed and preached so frelye vnto vs, there is some hope left vnto vs of saluation. For except the Lorde sought to saue this Realme of Englande, he woulde not haue sent IONAS (I meane the preachers of his worde) vnto the same. Seeing therefore he hath reuealed his will by IONAS, and his whole intent, we haue a manifest argument of his clemencie and loue towardes vs. Wherefore, if we will escape the punishment threatned, we must fall to repentance: the vse whereof hereafter (God willing) more plainely shall be declared. But, and if we be contemners of the worde of God, and impenitent, let vs looke vndoubtedly for destruction, and euerlasting perdition. Whereupon our sauiour Christ sayth: This is condemnation,

on, that light came into the worlde, and men loued darkenesse more than light.

¶ And Ionas made him readie to flie vnto Tharsis from the face of the Lorde: The text.

IONAS flieth to Tharsis from the presence of the Lorde, which some interprete to be the sea, other thinke it to be the proper name of a Citie, which men call now Tunetum, sometime Carthage.

Here therefore two thinges are to bée considered, the one, is the disobedience of IONAS, and his flight from the presence of the Lorde. The other, is the cause why he fled and was disobedient to the calling of God. Two thinges here to be considered.

First, let me here demaund a question. What meaneth the Scripture when it sayth that IONAS fled from the presence of the Lorde? Howe coulde IONAS flie from the presence of God, when as his maiestie fulfilleth both heauen and earth and all places else? Whither shall I goe (sayth the Psalmist) from thy spirite, or Of flying from the Lorde.

where shall I hyde me from thy presence: if I climbe vp into heauen, thou art there, & if I go downe to hel, thou art there also, and so forth. And the Prophete Amos sayth: They shall not flie awaye: there Cap. 9. shall not one of them escape, nor be deliuered. Though they were buried in the hell, my hande shall fetch them from thence: though they climbe vp to heauen, yet shal I cast them downe: though they hyde themselues vppon the toppe of Carmell, yet shall I sæke them out: though they cræpe down from my sight into the dæpe of the sea, I shall commaunde the serpent euen there to bite them. Let vs therefore note, that if mention be made here of the eternall and omnipotent maiestie of God, then there is none that can flie from hys hand or presence. The which thing the example of IONAS proueth very well.

For here he flieth from the hande and presence of the Lorde, taketh shippe, and goeth about to passe into a straunge countrie: yet notwithstanding, he could not escape from the presence of the Lorde. God sawe his flyght, yea, God sawe his secret

councell,

councell, purpose, and intent. And he so stayeth him wyth his mighty arme in the sea, that the more he seeketh to escape, the more straightly he is helde with the hande and power of God, and is cast into extréeme peril and daunger which he sought to auoyde. Wherefore, méere foolishe and vaine is their purpose, which thinke by their deuise and pollicie to escape from the power and presence of God. But where as the scripture sayeth that IONAS fled from the presence of the Lorde, it signifieth that he fled out of the lande of Israell, in the which, God is sayde aboue all other nations to dwell. First, bicause in that lande was the chiefe place of the Churche of God, and the Arke of the testament, by the which it pleased God oftentimes to aunswere. *Exodus.15.* Secondly, bicause God had appointed in that lande the publike ministerie of the preaching of his worde, and was wont to reueale himselfe to the Prophets, and to worke miracles to confirme his promises as concerning Christ. Last of all bicause in that lande the flocke of Christe dwelt, which is the true face and liuelye

presence

presence of God, bicause whosoeuer seeth Christ, seeth the true and euerlasting God. By this we may learne, that then a man is sayde to flye from the presence of God, or to hyde him from his sight when he flyeth those places, in the which the worde of God is preached, or when hee shunneth those men which preache the worde of God. So Caine is sayde to go forth, and to flie from the presence of God, bicause he fled from his father Adam, and dwelt farre from him, least he shoulde be reprehended of his father by the worde of God. So disobedient seruants and sonnes flie from the face of God, when they flie from their parents and maisters, least for their disobedience they shoulde be reprehended by the worde of the Lorde and punished. So the wicked and vngodlye flie from the face of God, when they despise the preaching of the word of God, fearing least by the same they should be reprehended for their sinne & wickednesse. Wherefore although no man as touching the omnipotencie of God, can flie from his maiestie, power, and presence: yet notwithstanding

standing, as touching the externall preaching of the worde of God, those flie hys presence, which doe despise his word, neglect his sacraments, continue in disobedience towardes him, and go forwarde in a wicked lyfe.

What shall we saye then? Can such as flie the presence of God, escape God hymselfe, and his punishment which they so feare? No vndoubtedly. For the more they flie the worde and sacraments of God, the more they fall into his hande, and incurre his wrath, prouoking iust vengeance vpon themselues. Caine fled from the presence of the Lorde, but the more he fledde the more hée was tormented with horror of minde. IONAS fled from the presence of the Lorde, but the farther he fled, the more subiect he was to perill and daunger. Wherefore, we must not flie from God in sinne, and in the feare of punishment, but rather we must approche vnto God by repentance and inuocation, by the which meanes alone, we escape the wrath of God, and the deserued punishment for sinne. But of this we will speake more

plenti-

plentifully anone.

Secondlye, it is demaunded for what purpose and intent IONAS fledde out of the lande of Israell, and woulde not obey the calling of God sending him to Niniue. Of sundrie men sundrie and diuers causes are declared and alleaged. Some saye that IONAS was afearde of the daunger that might come vnto him at Niniue for his ambassage sake. For to preach, that a citie should sodenly be ouerthrowne and destroyed, in the Citie it selfe, is inough to stirre vp against a man all the Citizens & inhabitants of the same, and to make himselfe to be accused of sedition. Other some thinke, that IONAS feared least that the Niniuets which were Ethnickes shoulde receyue the worde of God, and repent, and be receyued of the Lord to be his people, and so the Israelites to be reiected. Therefore least his countriemen the Israelites shoulde be reiected, hée rather sought to flie, than to obey the calling of God. And it maye be that IONAS had such cogitations in his mind. But IONAS himselfe in ỹ fourth chapter folowing rehearseth

Cap. 4.

hearseth the true and certaine cause of his flight. For when God did spare the Niniuets, and destroyed them not, according to the preaching of IONAS, IONAS reasoned with God, and sayth: O Lorde was not this my saying (I pray thée) when I was yet in my countrie? therefore I hasted rather to flie vnto Tharsis. By these wordes we may plainly gather, that IONAS hearing the commaundement of the Lorde, by the which he was commaunded to preache the subuersion of the Niniuets, thought within himselfe of the inspeakable clemency and mercy of God: by the which, God is wont to forgiue those that repent, and séeke for the same. He feared therefore, least he preaching the ouerthrow of the Niniuets, they in repenting shoulde be preserued, and so he counted and estéemed as a vaine and false Prophete. For IONAS was not of the common sort of men, neyther was he only famous in Israell. But he was a singular and excellent Prophete, and so he was estéemed and accounted of, not onely among the Iewes his countriemen, but also

so among other nations. Which fame he got by this, that according to his prophesie the whole kingdome of Israell was restored, as it is written in the booke of Kings. 4. Reg. 14.

Wherfore, IONAS feared to impaire his fame and glorie, by preaching that to the Niniuets which afterward should not come to passe, whereby he myght be counted a lyer, the which thing to the vertuous IONAS was more grieuous than death.

But what? Coulde IONAS by his determined flight escape daungers, and preserue the fame and glorie of his name? No truly: but rather he casteth hymselfe into extræme perill, and doth not only by his disobedience bring infamy to himselfe, but also putteth his lyfe in venture, and suffereth euen the paines of hell, whyle he is constreyned thrée dayes to lye in the belly of the Whale, alwayes loking for present destruction. Here therefore wée maye sée that the common prouerbe is oftentimes verified: namely, that the wyse man sometimes prooueth himselfe a foole. IONAS was the wisest and ỹ holiest Prophet in Israell. And yet notwithstanding

in

in this poynt he is so ouerwhelmed wyth folishnesse, that he thinketh by disobedience and sinne to preserue hys name and fame: not considering that by this waye he shoulde rather lose all his goodes, both corporall and spirituall, than preserue and kéepe them from shipwracke and hazarde. He knewe no doubt, that Salomon sayth: that the thing which the vngodly feareth, falleth alway on him. But thys saying came not now into hys mynde. For so it was wont to come to passe, that if God doe staye his hande, then not one Prophet abideth in true obedience.

First of all therefore let vs learne by this example of IONAS the feare of God. No man ought to trust to hys wysedome, holynesse, power, or other gyftes, but onely to the clemencie and mercie of God, & in all his actions to call vpon God by Christ his sonne, that he will vouchsafe to preserue and kéepe vs in the true obedience of his worde. We maye not by the example of IONAS take anye thing rashly or disobediently in hande, and saye: if God preserued IONAS in his disobe-

dience,

dience, he will also preserue mée: wherefore, I also will be disobedient vnto God. This is detestable rashnesse and temptation of God. For God preserued IONAS not that we should learne to be rashe, and disobedient, but bicause we should learne to feare God and to obey him, bicause truly we may fall with IONAS: but peraduenture wée cannot rise with him againe, specially if we rashly tempt God. But and if we fall vnaduisedlye, then the example of IONAS teacheth vs to repent, and to trust to the mercye of god, and so we shall be deliuered. Furthermore, the example of IONAS verifieth and confirmeth the saying of Salomon, namelye, that the thing which the vngodly man feareth, falleth on him. For it is commonly séene that men séeke to escape daunger by impietie and sinne, as IONAS did: who went about to put awaye infamie by disobeying the will of God. So Pilate would auoyde exile and banishment from his dominion and office, by shedding the innocent bloud of Christ. So artificers, merchant men, and other occupiers, goe about to auoyde

pouertie

pouertie and nede, by craft, fraude, and deceyte in bargayning, and selling. But that which they so greatly feare falleth vpon them. Let vs therefore abyde in our calling and obedience towards god, so shal we in deede escape all daunger and perill.

¶ And gatte him downe to Ioppa: where he founde a ship ready to go vnto Tharsis. So he payed his fare and went abourde, that he might go with them vnto Tharsis, from the presence of the Lorde. The Text.

The disobedience of IONAS is already described, and nowe his securitie is set forth. For after he had determined to flie out of the lande of Israell, not to Niniue whereunto he was called, but by sea vnto Tharsis, that is to Aphrica, in Carthage, or as men nowe call it, to Tunetum, he taketh his iourney, voyde of all care.

He feareth no daũger in fleeing, he thinketh not that God is angrye with him for his disobedience, he thinketh and perswadeth himselfe that he is not seene, but that

he lyeth hidden from the eies of ỹ almighty. And therfore he goeth to the ship, and payeth his fare that he might sæme to be a iust and honest man. And afterwarde when the tempest arose, he getteth hymselfe vnder the hatches voyde of all care and slæpeth, thinkinge that this tempest peraduenture came eyther by chaunce, or else bicause of those wicked Idolaters, and vncircumcised, which were also in the shippe. In this place of IONAS an example of humaine securitie after sinne committed, is described. For this is the nature of man, namelye, when he hath newly sinned or committed any kynde of wyckednesse, he carelesselye contemneth the iudgement of god. Hée thinketh then that the wrath of God is not so grieuous as it was sayde to bée, and that hell fire flameth not so much as men paynt it out. So Adam after the eating of the Apple became careless. He thought himselfe to be sufficiently hidden with his aperne of figge leaues. So Caine after he had killed his brother, carelesly sayth, am I the kæper of my brother? So Dauid when hée had

had newlye committed adulterie and homicide, carelesly he maried the adultereſſe, ſaying: diuers is the chaunce of warre, which some while killeth one, some while another. So Iudas after his treaſon walked carsleſſe for a whyle, not waying the heynous offence that he had committed. So Peter when he had denyed Chriſt before the damzell, ſtode warmyng hymſelf at the fire voyde of care, as though he had done no euill. To be ſhort, there are infinit examples, by the which we may note that ſinne is of that qualitie and nature, that in the beginning, it hydeth from man the grieuouſneſſe of the wrath of God, and bringeth him to ſecuritie. But thys nature of ſinne, and the qualitie of the ſinner are not only to be knowne, but alſo a remedy for the ſame ought to bee ſought for of vs. Securitie after the ſinne committed is a grieuous diſeaſe, and a great impietie, bicauſe it bringeth the contempt of god, the neglecting alſo of the knowledge of his wrath and puniſhmentes, which are the rewardes of ſinne: and kæpeth alſo man in hardneſſe of heart and impenitencye.

2. *King.* 11.

Luke. 22.

This truly is euen to bring man to extréme destruction. Wherefore, thys disease is expressed and set forth, not onely that it maye be knowne, but also that wée may be stirred vppe to séeke a remedie for the same, bicause the neglecting thereof bringeth eternall and euerlasting death.

What ought then to be done, that wée may haue remedye agaynst this securitie, a disease of al other most pernicious? First we must take héede of all sinne and disobedience: bicause (as we sayde before) disobedience bringeth with it that foule disease securitie. Then if thou be preuented with sinne, and hast committed the same, sée thou deferre not the time of repentance, but out of hand with all expedition bewayle thy crime. For god is not wont to punish the sinner immediatly or so soone as the déede is committed, but deferreth the punishment, not that he doth allowe sinne, but that he loketh for the repentance of the sinner. If therfore thou repent in time, thou shalt escape the punishment of God.

But and if thou persist and go forward

in

in sinne, then shall thy punishment be the greater. If we did iudge of our selues we should not be iudged of the Lord. That is, if we after wée had sinned agaynst the Lorde, would by and by repent vs of our sinne we shoulde not bée punished at the handes of God. If IONAS had repented him of his disobedience, before he entred into the shippe, then had he not bene brought into such extréeme perill of shipwracke as he was. If that people (sayeth the Lorde) against whome I haue deuised a plague, conuert from their wickednesse, I repent of the plague that I deuised to bring vppon them. Wherefore least by securitie after sinne committed, thou be cast into perpetuall destruction, repent without delay, and turne with expedition to the Lorde and mercifull God.

1.Cor.11.

Ierem.18.

¶ But the Lord hurled a great winde into the sea, and there was a mightie tempest in the sea, so that the shippe was in daunger of going in peeces. The text.

IONAS imagined that the Lorde had

forgotten his disobedience, and was a slæpe. But as he neyther slumbereth nor sléepeth, which kæpeth Israell, that is, the godly and obedient, so he slepeth not, which punisheth Esau, that is, all impenitent sinners. The Lorde therefore stirred vp a great tempest in the sea, insomuch that they which were in the shippe dispayred and were without all hope of life.

1 First, here is to be noted, that tempests eyther vppon the sea, or vppon the lande, come not by chaunce, but by the wyll of God the author of the same. For the texte sayth here, the Lord sent a mightie winde. Wherefore, we may not thynke that enchaunters, sorcerers, or coniurers, can at their will and pleasure stirre vp tempests. For except the Lorde permit & suffer, not one heare of the heade shall shake or bée moued. The Lorde therefore is to be feared, and not enchaunters.

Yet notwithstanding, such pernicious and wicked persons were wont to be punished by publike lawes, bicause so much as in them lyeth, they go aboute vndoubtedly to hurt men, when as notwithstanding,

ding, they are able to doe nothing without the sufferance of the Lorde.

2 Here thou mayest sée (Christian reader) how wicked a thing it is not to obey the calling of God. IONAS is disobedient. And he is not only punished, but also those which are wyth him in the shippe, are cast for his sake into extræme perill of their liues. Such an example is Adam, whych drewe wyth him by his disobedience, all mankinde into continuall bondage and slauery of Sathan. This therefore is declared vnto vs: first, that wée may learne to acknowledge the heynous weyght of sinne, and to beware of the same, least that we thereby bring our selues, our friendes, and neyghbours into destruction. Then that we take héede of the fellowshyp and company of wicked men. Wicked and disobedient men are blasphemers, drunkardes, fornicators, backbyters, and such lyke, whose company and fellowshyp we ought to auoyde, knowing that there is no felicitie in their familiaritie.

And let vs ioyne our selues with godly and vertuous men, that wyth them our

estate may be happy and prosperous. For
Actes.26. godly and obedient Paules sake all those
that were in the shippe were preserued.

3 Consider the foolishnesse of disobedient persons. IONAS thought that he coulde escape the punishment of God in the sea, but thereby he casteth himselfe into great daunger. For there are no greater externall daungers than vpon the sea. As testi-
Psal. 107. fieth the Psalmist, saying: They that goe downe to the sea in shippes, and occupie their businesse in great waters, these men see the workes of the Lorde, and his wonders in the deepe. They are caryed vp to heauen and downe agayne to the deepe, their soule melteth awaye bicause of their trouble. Therefore IONAS by that meanes commeth into great daunger, by the which hee thought to escape the same. This ought diligently to be obserued and noted of vs, that we may learne to shewe vnto God true obedience. For loke what God commaundeth vnto man, the same he must doe, or else perish, and not escape. It was commaunded vnto IONAS, that he should preache destruction vnto the Ci-

tie

tie of Niniue. IONAS therefore was constreyned either to do the commaundement of god, or else to perish. Here there is no meane. But this must be transferred to euery calling of God, and to all his commaundements. God hath commaunded vs not to abuse his holy name, not to commit adulterie, and so forth. Here now we must of necessitie obey, or perishe. Neyther can we escape destruction if we doe not obey, although we fortifie and arme our selues neuer so much with humaine power. For as IONAS by fleeing in the sea, escaped not punishment, but cast himselfe into the same, so blasphemers, adulterers, vsurers, and such lyke, in thys are subiect to punishment, that they thinke and perswade themselues to be free and safe from the same. Wherefore, there is no other way left to escape daunger and punishement, but the way of obedience or repentaunce.

¶ Then the Mariners were afrayed, and cried euery e man to his God: and the goodes that were in the shippe, The Text.

shippe, they cast into the sea, to lighten it of them. But IONAS gat him vnder the hatches, where hee layde him downe and slumbered. So the maister of the shippe came to him, and sayde vnto him: why slumberest thou? vp, call vpon thy God: if God happilye will thinke vpon vs, that we perishe not. And they sayde one to another: come, let vs cast lots, that we may know, for whose cause wee are thus troubled. And so they cast lottes.

The Maryners and the rest in the ship were wonderfullye vexed wyth horror of minde, bicause of the extréeme daunger in the which they were, without all hope of recouerie. They take in hande notwithstanding thrée thinges to deliuer themselues from perill, if it were possible. The first is inuocation: the seconde is, the vnlading of the shippe, and the thirde is lots.

Inuocatiō. The Mariners did very wel and godly, to call vppon God in daunger and perill. For this is a spéedye way to escape perils,

or at leaſt to mittigate the ſame.

But they being Gentiles and heathen, called not vpon the true God: and therfore they helde this pietie and truth in a lye, as ſayth the Apoſtle Paule. They haue not called vpon the true God, by fayth of the ſæde of Abraham, but euery one (ſayth he) calleth vpon his owne God. Wherevppon the Mariners exhorted IONAS that he woulde call vpon his God. And truely the ſame was done in this Shippe, which was wont to bée done throughout the whole worlde, yea, amongeſt vs Chriſtians alſo. For there haue béene ſome, which in daunger called one while vpon our Ladie, another while vpon Saint Peter, ſometime vpon this Saint, and ſometime on that Saint. And if one Saint help not, they runne from Saint to Saint, leauing to call vpon the true God. This is plaine impietie and heatheniſh Idolatrie. For the Saintes in heauen are ſet forth vnto vs to declare the clemencie and loue of God, and for examples for vs to imitate their godlineſſe and vertue, and not for vs to call vpon them. But God ouely in all *Roma.1.*

perill,

perill, trouble, and aduersitie ought to bee called vpon by his sonne Christ. For there are as well commaundements as promises, for the true inuocating vpō God alone by fayth in Iesus Christ.

Furthermore, we are here admonished what vtilitie and profite there commeth by affliction and trouble. Men are secure and careless when al things are in peace and quiet: but when trouble aryseth, they lift vp their heades, they cast vp their eyes to the heauen, & they call vpon God. Let vs vnderstand therefore, whensoeuer it pleaseth God to send a sword, famin, or pestilence, to rayse vp storme, tempest, or whatsoeuer for to punishe our sinnes, let vs (I say) knowe that he doth it, to styre vs vp to prayer, to inuocation, and repentaunce. By externall tempestes, the Lorde seeketh oftentymes, to styre vp internall tempests in the heart, that we may consider of the wrath of God towardes sinners. We see here that men in this ship were voyde of care before the tempest, but the tempest and storme beeing vp, they made haste to prayer, they enquire diligently

gently for the cause of the tempest, they consider of the wrath of God, and they seke for a remedie. This ship therefore is a figure of this world, in the which men walk secure, before afflictions come. But God sendeth afflictions, to driue securitie from them, & to cal them to repentance. Therefore let vs vse sworde, famine, pestilence, storme, tempest and all kind of plagues, & punishments, to our helth, that we knowing the wrath of God, may obey his will.

The vnlading of the shippe.

2 The seconde thing that these Mariners take in hande, is the vnlading of the ship, and the casting of the godes into the sea, that the ship might be more light, and escape drowning. A singuler example of wisdome set forth vnto vs to folow. These Mariners were so discrete and wise, that they rather sought to lose all their Marchaundice and godes which were in the ship, than to forsake their lyfe. And it is likely that this ship was fraught and laden with precious Marchandise: and yet notwithstanding, they are cast into the sea, to preserue lyfe. This example is set forth vnto vs, to admonish vs, that as the

Mariners

Mariners to saue their corporall and corruptible life, cast frō them all their riches: so also, we ought much more to cast from vs al things whatsoeuer, to saue, preserue, and kepe our spiritual & heauenly life. And if the state and condition of things be such, and if the time so serue that we may enioy our spirituall lyfe, with the preseruation of our temporall goodes. God is well pleased therewith. But if the case so stande that we cannot kéepe and saue our earthly substaunce vnlesse we offende and disobey the will of God: then we must rather lose and forsake our momentany and rustie riches than our heauenly treasure, which béeing once lost, can neuer bée recouered and gotten againe. Wherevpon our sauiour Christ sayth. It is better for thée to enter into life, hault, or maymed, rather than thou shouldest (hauing two hands, or two féete) be cast into euerlasting fire. But beleue mée, that the greatest part of men amonge vs Christians, are not so wise as these heathen Mariners. For, there are (not a few) which had rather not onely that the worde of God, but also that

Math. 18.

God

God himselfe shoulde be forsaken and dispised of them, than that they will suffer any thing of their gaine to be cut off. In their occupasion they seeke to deceyue: in office they enuy one another, and are ambicious. These, and such like vnlade not their ship in perils, but rather fraught the same so full, that ship and all perisheth in the waues of this worlde, before it come to the prosperous hauen of the heauēly kingdome. Wherefore, these Mariners shall rise in the last daye, and shall condemne the greatest part of Christians, which so esteeme riches, honors, and the pleasures of this worlde, that they regarde not true godlynesse, or at the least they make small account of the same.

3 The thirde thing, is the casting of lots: the which they take in hand to search out and knowe for whose sake it was that so great a tempest arose. But although it be lawfull ciuillye to vse lots, in deuiding inheritaunces, as Iosua deuided the land of Canaan by lot, or in chosing of magistrates, as the Apostles chose Mathie by lot: this is the ciuille vse of lots, and lawfull, Lottes.

Mariners to saue their corporall and corruptible life, cast frō them all their riches: so also, we ought much more to cast from vs al things whatsoeuer, to saue, preserue, and kepe our spiritual & heauenly life. And if the state and condition of things be such, and if the time so serue that we may enioy our spirituall lyfe, with the preseruation of our temporall goodes. God is well pleased therewith. But if the case so stande that we cannot kéepe and saue our earthly substaunce vnlesse we offende and disobey the will of God: then we must rather lose and forsake our momentany and rustie riches than our heauenly treasure, which béeing once lost, can neuer bée recouered and gotten againe. Wherevpon our sauiour Christ sayth. It is better for thée to enter into life, hault, or maymed, rather than thou shouldest (hauing two hands, or two féete) be cast into euerlasting fire. But beleue mée, that the greatest part of men amonge vs Christians, are not so wise as these heathen Mariners. For, there are (not a few) which had rather not onely that the worde of God, but also that

Math. 18.

God

God himselfe shoulde be forsaken and dispised of them, than that they will suffer any thing of their gaine to be cut off. In their occupasion they seeke to deceyue: in office they enuy one another, and are ambicious. These, and such like vnlade not their ship in perils, but rather fraught the same so full, that ship and all perisheth in the waues of this worlde, before it come to the prosperous hauen of the heauēly kingdome. Wherefore, these Mariners shall rise in the last daye, and shall condemne the greatest part of Christians, which so esteeme riches, honors, and the pleasures of this worlde, that they regarde not true godlynesse, or at the least they make small account of the same.

3 The thirde thing, is the casting of lots: the which they take in hand to search out and knowe for whose sake it was that so great a tempest arose. But although it be lawfull ciuillye to vse lots, in deuiding inheritaunces, as Iosua deuided the land of Canaan by lot, or in chosing of magistrates, as the Apostles chose Mathie by lot: this is the ciuille vse of lots, and lawfull, Lottes.

full, of the which Salomon speaketh saying. *Prouerb.16.* The Lots are cast into the lappe, but the ordering thereof standeth all in the Lord: yet notwithstanding, ỳ examples of IONAS, of Achan, and of Ionathas, are not to be imitated and followed of vs, without the spectall calling of God. It is not lawfull for vs by lotte to séeke out those thinges that are secret and hydden. If any man haue robbed his brother, or stollen anye thing in the Citie, and the théefe vnknowne, it is not lawfull to trye the Citizens by lotte, and to apprehende him for the théefe, vpon whome the lot chaunceth. For as it doth not follow that all dreames are true, and that the truth ought to bée sought out by dreames, bicause that Pharao sawe the truth by dreames, euen so also it is not lawfull generally to séeke by lot for secret théeues, and to bringe them for théeues to the gallowes, vpon whome the lotte chaunceth. This is a temptation of God. What then, doth the example of the casting of lottes of the Mariners profite vs? Surely in all poynts it serueth greatly for our commoditie. For we sée that the

sinne

sinne of IONAS which was hidden, secrete, and vnknowne to all men, to be manifested and reuealed not naturallye, but miraculouslye by lotte. Let vs therefore know and well assure our selues, that no sinne, no wickednesse how secret soeuer it be, can be hydde from the presence of the Lords. Men commonlye sinne in secrete, and thereby they hope to escape vnpunished, bicause their sinne is not manifest. But although sinne bée vnknowne and hidden from the eyes of men: yet notwithstanding it is not hydde from the sight of God, who reuealeth and maketh them knowen oftentimes to all the worlde, by extraordinarie meanes. Wherefore, the Prophet Dauid sayth, whither shall I go then from thy spirite, or where shall I hide mée from thy presence. &c. Also the wyse man sayth: Wisshe the king no euill in thy thought, and speake no hurt of the riche in thy priuie chamber: for a byrde of the ayre shall bewray thy voyce, and with hir fethers shall she bewraye thy wordes. Beware therefore that thou sinne not in secrete vppon hope to escape vnpunished,

Ecclesiastes.10.

but abstayne from all sinne, as well secret as open and manifest.

The Text. ¶ And the lot fell vpon IONAS. Then sayde they vnto him: tell vs for whose cause we are thus troubled: what is thine occupation? whence commest thou, and whither goest thou? what Countrieman arte thou, and of what nation? He answered them. I am an Hebrue, and I feare the Lorde God of Heauen, which made both the sea and drie lande. Then were the men exceedingly afrayde, and said vnto him: why diddest thou so? (for they knewe that he was fledde from the presence of the Lorde, bicause hee had tolde them) and sayde moreouer vnto him, what shall we doe vnto thee, that the sea maye cease from troublinge vs: For the sea wrought, and was troublous. Hee aunswered them: take me and cast me into the sea, so shall it let you be in rest: for I wotte it is for my

sake

ſake that this greate tempeſt is come vppon you. Neuertheleſſe, the men aſſayed with rowyng to bring the ſhippe to lande, but it woulde not bee: bicauſe the ſea wrought ſo ſore, and was ſo troublous againſt them. Wherefore they cryed vnto the Lorde, and ſayde: O Lorde, let vs not periſh for this mans death, neyther lay thou innocent bloude vnto our charge: for thou, O Lorde, haſt done euen as thy pleaſure was. So they tooke IONAS, and caſt him into the ſea, and the ſea left raging. And the men feared the Lorde exceedingly, doing ſacrifices, and making vowes vnto the Lorde.

IONAS is founde out by lot. Hitherto hath bene deſcribed the ſecure and diſobedient fleéing and ſtarting aſide of IONAS. Nowe it is declared that he is brought to the acknowledging of his fault, and that his ſecuritie is altered and chaunged into

extréeme tremblinge feare, and carefulnesse. For as Peter at the thirde tyme of the crowing of the Cocke, remembred the wordes of Christ, and by and by acknowledged his sinne, and wept bitterly: euen so IONAS, beinge bewrayed by lotte, streightway vnderstode that the tempest arose for his sake, and felt the greatnesse of his sinne. Wherefore, by his owne accorde he confesseth hys sinne, and pronounceth the deserued punishment against himselfe, namely, that he must bée cast into the sea. Take me (sayth hée) and cast me into the sea, so shall it let you be at rest.

Here wée haue in IONAS those thrée parts of repentance, which the hypocrites (the Papists I meane) doe teach, to be the satisfactions for sinne. And yet notwithstanding, he is so impotent, weake, and vnable to satisfie for his sinne, that vnlesse he had béene preserued by the mercye of God, he had perished euerlastinglye. For first he had contrition, bicause he bewayled his sinne, and felt the wrath of God agaynst him for the same. Secondlye, hée con-

confessed his sinne, not in the eare of a Priest, but publikely to all those that were in the shippe. Last of all, he satisfied for the sinne that he had committed (say the Papistes) when he had commaunded the Mariners to cast him into the sea. So Iudas had these three Papisticall parts of repentance. He had contrition, because he was sory that he had betrayed Christ. He had confession, because he confessed his trayterous fault before the hye Priests, saying, I haue sinned in betrayinge the innocent bloude. He had also satisfaction, for desperately he hanged himselfe. I praye God giue these enimes of his sonne Christ, if it be his wyll, a more righteous and iust satisfaction, than this hypocriticall satisfaction. But the reason why IONAS obteyned remission of his sinne, and not Iudas, when as both of them had these three parts of repentance, shall be hereafter God willing shewed: Now let vs see what things are to bee gathered and obserued in this place.

First, know we that IONAS was a Prophete, accepted and beloued of the

Lorde. And yet notwithstanding, when he toke not his iorney to Niniue at the commaundement of the Lorde, he was cast into grieuous punishement, when as his sinne might seeme to be not so horrible and greeuous. For IONAS had neyther committed homicide, nor adultery, but onlye refused to preache to wicked men. Is this so great an offence? Were there not many in the lande of Israell, which had committed most cruell deedes: and yet neuertheless, led a secure & quiet lyfe. Were not the Mariners themselues which were Ethnickes, and heathen, more heynous, and horrible offenders than IONAS? For they were Idolators. And yet notwithstanding, these escape daunger, onely IONAS is cast into the sea, and is swallowed of the Whale, when as in deede the other deserued to be swallowed, and deuoured both of sea, fishe, and lande. But this is the same which Peter writeth, saying, Judgement beginneth at the house of God, that is, when God goeth aboute to punishe, he beginneth first with his saints. Also the Lorde himselfe by the mouth of

1. Peter. 4.

Ezech. 9.

the

the Prophete Ieremie sayeth. In the Cí- *Iere.25.*
tie where my name is called vpon, will I begin to punish. So Malchus the seruant of the hie Priest, offended more than did Peter: and yet notwithstanding, Peter is reprehended, and Malchus hath his eare restored. The almightye God doth as the mayster of a housholde or family is wont to doe, which first of all reformeth hys owne housholde. Wherefore, wee must learne and knowe thys, that when we are afflicted, and see in the meane season wicked men to escape vnpunished, that the almightie doth it, to signifie vnto vs, that we are of his familie and housholde, and that therefore he beginneth first to punishe vs. Wherefore, let vs patiently receyue his punishment, and repent vs of oure sinnes.

Furthermore, although the Mariners went about to bring the shippe vnto land, least they should cast him into ỹ sea, whom they iudged innocent: yet notwithstanding, ỹ more they striued agaynst the streame, the greater was the tempest, neither did the vnlading of the ship help them

any thing at all.

By this example we are taught that the daungers which are sent of God, are not auoyded by mans pollicie and witte, but onely by obedience, which is due to God. It was humaue pollicie to vnlade and lighten the ship: it was humane pollicie to bring the ship to shore: but those deuises profited nothing. Onely obedience would haue profited. For God layde the punishment vpon IONAS, and appointed the Mariners to be executours of the same. This office, this obedience, was fulfilled of the Mariners. Wherfore they sought not to auoyde the perill and daunger, before they left they? owne deuises, and obeyed the councell and motion of god in casting IONAS into the Sea. The which councell, and will of God was reuealed as well by lot as by the confession of IONAS himselfe. This example in these difficult and daungerous tymes is to be considered, specially of Magistrates, parents, and Maisters of housholdes. For God hath euen nowe begonne to punishe vs, and to afflict vs for our sinnes, and reuealeth

uealeth his wrath by diuers stormie, and boysterous tempestes. For at this present he afflicteth vs with warre, with penurie, with pestilence, with ciuill contention, and greater plagues no doubt than these hang ouer our heades, and are at hande. And what doe we to auoyde, or eschew this iust vengeance of God? Surely, according to our accustomed and naturall wont, wée followe our owne deuices, we trust vnto them, we make flesche our arme. Agaynst the forreyne enimie, we fortifie and arme our selues. But what doth that profite vs against the wrath of God? To auoyde the plague or pestilence (so called) we take preparatiues, & diuers medicines, but what can they preuayle agaynst the wrath of God? (Yet notwithstanding, I say not that the vse of such ordinarie meanes are to be forsaken.) But if we will preuayle, and haue good successe, we must cloth our selues with repentaunce, wée must exercise our selues with obedience, and wée must arme our selues with fayth. God commaundeth the Magistrate to punishe the fault, and offence of the common peo-

ple,

ple, euen as he required the Mariners to caſt IONAS into the ſea. Except therefore, this commaundement be obeyed in puniſhing the enimies of God (I meane the Papiſtes) the blaſphemer, the drunkarde, the fornicator, the vſurer, and ſuch lyke, the wrath, and puniſhment of God cannot haue an ende. The wrath of God fell vpon the children of Iſraell for whoredome: but after that Phinees began to puniſhe the ſame, the wrath of God was appeaſed. The lyke example we haue of Achan, and ſuch like.

Numb.25.

Iudges.7.

But we muſt take an enſample of theſe Mariners, and conſider with howe great feare of God Magiſtrates ought to puniſh the wicked. For they toke not in hande to caſt IONAS into the ſea, before they had made their prayers vnto God, ſaying: we beſéech thée, O Lorde, ſuffer vs not to periſh. This example all Magiſtrates ought to followe in puniſhing malefactors, and wicked offendors. For to puniſh wickedneſſe, and to put the malefactors to death, is a worke onely pertayning to the diuine power of God. For in the lawe it is sayde

thou

thou shalt not kill. This lawe is naturall, pertayning generally to all men. Wherevpon before the floud, when as Magistrates were not ordeyned, it was not lawfull for any man, though he were a murtherer to be put to death. Caine, and (as some thinke) Lamech, were murtherers, yet they were not put to death.

But after the floud the office of a Magistrate was ordeyned, to the which: God gaue power and authoritie to put malefactors to death, according to lawe. All Magistrates therefore, ought to execute their office with the feare of god, least they punishe the innocent for the offender.

The second Chapter.

BVT the LORDE prepared a great Fishe to swallowe vppe IONAS. The text.

This sentence comprehendeth few wordes, but if we cõsider, and marke them well, they bring vnto vs great comfort, and

and consolation in al aduersities and troubles. For wheras the Text sayth, not simplie, that IONAS was cast into the sea, and deuoured of the fish, but that the Lord prepared a fishe, which swalowed vp IONAS: it manifestlye declareth, that the clemencie and prouidence of the Lorde is so great, in preseruing his people, and defending his Church, that he will suffer no hurt, or harme to happen vnto them, vnlesse he haue appoynted, and prouided a meane and waye before, by the which hée may preserue and deliuer them: the which thing both the examples and promises of scripture doe testifie. Among examples, let this which we haue here of IONAS, be the first. For although the Lorde was angrye with IONAS for his disobedience: yet notwithstanding, bicause he acknowledgeth him, not onely for a member of his Church, but also for a Prophete beloued of him, he prepareth for him a lodging, or guest Chamber in the sea, before he was cast into the same. For he woulde neuer haue suffered the Mariners to cast IONAS into the sea, vnlesse he had foreséene,

ſœne, and prouided firſt a meane, by the which hée might preſerue him in the ſea, and deliuer him againe. Another example we haue in the Iſraelites, who were oppreſſed many yeares, vnder the cruell tyrannie of Pharao in Ægypt: and yet notwithſtanding, they were the people or Church of God. But vnleſſe God had foreſene and prouided a way, by the which he might deliuer them, from ſo cruell tyranny, he would neuer haue ſuffred them to haue come into Ægypt, and to haue béene there afflicted. For that he had prouided ſuch a meane before his people went into Ægypt and were there afflicted, it is euident by the fiftene of Geneſis, where it is ſayde vnto Abraham. Thy ſéede ſhall be a ſtraunger in a lande that appertayneth not vnto them. And ſhall ſerue them, and they ſhall intreate them euill foure hundred yeares. But afterward they ſhall come out with great ſubſtaunce. Here we may ſée that God had appoynted a meane to deliuer them out of affliction before they were afflicted. *Gene.15.*

An other example we haue in the Citizens

tizens of Hierusalem. For it was appointed, that within a hundred yeares or there aboutes after the death of Ezechias, Hierusalem should be destroyed of the Babilonians, & the Citizens caried into captiuity. But before this thing came to passe, ỹ lord prepared Cyrus to be their deliuerer, of whom Esay prophecied, the said Cyrus being yet vnborne, and promised deliuerance to his church, before affliction came.

Esay. 44. and. 45.

For of so great prise is the Church or Congregation of the Lorde vnto him, that he winketh not at the aduersaries, but punisheth them in the ende, and deliuereth his Church from all trouble and veration. And therefore also the Prophete Ieremie prophecied the certaine time of the deliuerance of the people out of Babilon, saying that they shoulde be set free the seuenth hundreth yeare.

But the speciall example is of Christ Jesus the sonne of God, for he suffered the most shamefull death of the Crosse. But before he toke vpon him our humaine nature, and was borne of the virgin, the prophets preached of his death, resurrection,

and

and kingdome. As wée maye reade in the thrée and fiftie Chapter of Esay, and in many other places. For God so loued his onely begotten sonne, that he woulde not haue suffered the Iewes so cruelly to haue put him to death, vnlesse he had before appoynted and determined how to saue and deliuer him. *Esay.53.*

But some man will say: I graunt in dede that this hapned to Christ the sonne of God, so IONAS likewise, and to other Prophetes, and holy men. But I am so abiect, base, and contemned, that he hath no care, respect, or regard vnto me. Again, my sinnes and offences are so heynous, that God careth not what euill happeneth vnto mée, his wrath is so kindled against me. We are truely contemned, if we consider our corporall estate, and our sinnes no doubt doe prouoke the wrath of God against vs. But he which reiecteth sinners for their sinne, he also receyueth sinners through repentaunce. And although as touching our corporall estate, we are abiect, and subiect to death: yet notwithstanding, if we be of the Church of Christ, *Obiect.* *Respond.*

then

then are we in the sight of God an excellent treasure. Wherefore, we must seeke by all meanes to come to repentance, and to be members of the Church of Christ, The which thing we shall bring to passe, when we acknowledging our sinnes, embrace Jesus Christ, by a true fayth, and walke by this fayth, in inuocation and calling vpon God, and in good workes, which God hath commaunded. In so doing, all the promises of the care and prouidence of God mentioned in holy scripture pertaine vnto vs. I liue sayth the Lorde, and will not the death of a sinner, but rather that hée turne from his wickednesse, and liue. The Lorde is nigh vnto all those that are of a contrite heart, and an humble spirite. Moreouer, the Lorde is nigh vnto all those that call vpon him. And our sauiour Christ sayth. All the heares of your heade are numbred.

Ezech. 33.

Psal. 33.

Ier. 3. lamen

Math. 10.

The text. ¶ And IONAS was in the belly of the Whale, three daies, and three nights.

This is that myracle which the godly

lye and faithfull do wonder at, and wherat the vngodly and infidels, doe scoffe and iest. Neyther is their any doubt but that Lucian toke occasion by this place to write and indyte his boke of true Narrations, to the ende he might therby set forth the doctrine and miracles of holy scripture to ỹ whole world, to be derided, and iested at. But that scoffing Lucian, and wicked Ethnicke, receyued a iust reward of hys impietie. But let vs vnderstande, and knowe, that although this myracle of IONAS (being thrée dayes, and thrée nights in the belly of the Whale) séemeth to humaine reason, not onely ridiculous, but also impossible: yet notwithstanding, wée ought in no wise to doubt, as concerning the veritie and truth of this matter. For first of all, this hystorie of IONAS, is conteyned in the Canonicall bokes of holye scripture, neyther ought we to doubt in any poynt of the authoritie of the same, for as yet it was neuer vncertaine. Loke howe great therefore the certaintie and truth of the whole summe of sacred scripture is, so great also is the certaintie and

truth of this myracle.

Furthermore, Christ himselfe the sonne of God our Lorde, commendeth vnto vs this myracle by name saying: As IONAS was in the Whales belly three dayes, and three nightes, so must the sonne of man be. &c. Euen as therefore the authoritie of Christ was confirmed by heauenly prophecies, and myracles, as by clensing the Lepers, by restoring the Lame to lymme, by raysing the deade, and such like: euen so also the truth of this myracle of IONAS is cõfirmed by the same myracles. Wherfore, although the heathnish Ethnicks deride our credulitie, and beliefe: yet notwithstanding, there is nothing more certaine, sure, and firme, than these myracles. Our dayly and common myracles, doe confirme somewhat the truth of this myracle of IONAS. As for example. Doth not the infant, or rather that which the Greekes call *Embryon*, lye many weekes aliue in the mothers wombe: and yet notwithstanding, is neyther choked nor killed, but rather, receyueth more perfite strength? These and such like are dayly

Embryon is the vnperfit shape of the child being in the mothers wombe.

seene:

seene: and yet notwithstanding, because they are common, they are rather counted naturall, than myraculous. But in deede they are no lesse myracles than this which concerneth IONAS. Wherfore the same God which preserueth and quickneth, by his omnipotent power the vnperfit childe, in the mothers wombe, preserued also IONAS in the Whales belly.

But this myracle hath his vse. First, as God exercised and tryed the fayth of IONAS, being as yet in the belly of the Whale, so he confirmed the same, by making the Whale to cast him a lande safe and sounde. Furthermore, it certefieth vs that in all our affliction we shall receyue the helpe of God, if we call vpon God, as IONAS did, as hereafter foloweth.

Last of all, this myracle prefigured the death, burial, and resurrection of Christ, as Christ himselfe expoundeth the same. Wherefore by this myracle we are admonished, as well of the clemency of God in aduersitie, as of the death, and the resurrection of Christ, that we also might conceyue a hope of deliueraunce, and be cer-

tified and surelye perswaded of our resurreaction.

The text. ¶ And IONAS prayed vnto the Lord his God, out of the fishes bellie, and sayde: In my trouble I called vnto the Lord, and he heard me, out of the bellie of hell I cried and thou heardest my voice.

Here followeth the Psalme which IONAS made to giue thankes vnto God for his benifits. But we must not thinke that he had so much leysure, that hée myght walke vp and downe in the Whales belly securely, and sing this Psalme, to passe away the time: for he was ouerwhelmed with infinite dolors and griefes of death, and hell, hauing no hope almost of deliuerraunce.

Therefore he prayed vnto the Lorde in the Whales bellye, both with a sorowfull minde, and wyth an vndoubted fayth also. But after he was deliuered, and had escaped daunger, hée made this Psalme, by the whiche hée did not onelye declare the

thanks

thankfulneſſe of hys minde towards god, but alſo commended this myracle to his poſteritie, that all men being in daunger, by his example ſhould call vpon God, and loke for vndoubted helpe at his hande.

It was a common cuſtome among the auncient fathers in olde time to commit the diuine miracles into publik verſes and pſalmes, which is an acceptable kynde of ſeruice of God, as teſtifieth the Pſalmiſt, I wil praiſe the name of God with a ſong, and will magnifie him, and it ſhall pleaſe God more than a Bullock that hath horns and hoofes. For firſt of all by this worſhipping of God, his goodneſſe, clemency, mercy, and omnipotencie is ſet forth.

Furthermore, men are ſtirred vppe to fayth and inuocation of God in all aduerſities. Theſe are the holy and acceptable thinges which pleaſe God, and by the which wée ought to declare a thankefull minde for thoſe benifites that wée haue receyued. And if any man require examples of this matter, we haue Moſes, Debora, Anna the mother of Samuell, Dauid, Ezechias, Zacharias the father of Iohn

the Baptist, Symeon, and Marie the mother of Christ for examples. Wherefore it is our partes and duties to knowe, and learne such Psalmes, and by these wée being admonished of the diuine miracles, maye conceyue a firme and vndoubted hope in aduersitie, and may stirre vp the holy ghost, by the which we are made apt to call vppon God, and so wée shall be in déede deliuered in aduersitie. For euerye man which calleth vpon the name of God shall be saued.

This Psalme consisteth of seauen verses.

But to returne to our Psalme, which IONAS made, and committed to the Church to be song, wée must know that it comprehendeth seauen verses. The first verse is: I cryed in my trouble vnto the Lorde, and he hearde mée. This verse comprehendeth in it selfe the argument and summe of the whole Psalme, namely, that IONAS was ouerwhelmed with great sorrowes and griefe of the mynde. But when he called vppon the Lorde by fayth, hée was wonderfully and miraculously deliuered.

1 First of all therefore, when he turneth himselfe

himselfe aright, vnto the Lord, not to any of the Patriarches which were deade, he teacheth vs ỳ wee ought not in our troubles, to turne vs eyther by vowes or prayers vnto deade Sainctes, but onely to God the father of our Lorde Jesus Christ, and that in the name of Christ, and for Christ his sake, seeing that we haue a manifest promise: Whatsoeuer ye aske of the father in my name, he will giue it you. *Iohn.16.*

2 Furthermore, it teacheth vs, what time is most apt to offer our prayers and supplications vnto God. Ignorant and vnlearned men iudge, and estéeme, that that time is fitte and méete to praye vnto God, when eyther they rise in the morning, or go to bedde at night, or else when they leade a happie and prosperous lyfe: and truly we ought not to pretermit prayer at these times and seasons. But when as great and grieuous afflictions do arise, and daungerous perilles approche, men thinke then that it is hye time, and more fitte to blaspheme, to curse, and to rage agaynst God and men, than to praye vnto God. But the Prophet when he sayth, in

my trouble I cryed vnto the Lorde, and from the bellie of hell I cried, he plainelye declareth that then, the time is most cõuenient to praye vnto God, when great perils are at hand, and we compassed round about with present death, as testifieth the Prophet Dauid, saying: The Lorde is nigh vnto them that are of a broken hart, and he will saue such as are of an humble spirit. And agayne: Call vpon me in the daye of trouble, and I will deliuer thee, and thou shalt glorifie me. Also it is written: I am with him in trouble, I will deliuer him and glorifie him.

Psal.34.

Psal.50.

3 Thirdly, the Prophete teacheth vs by his owne example in all our trouble, to loke for certaine helpe and deliuerance, if we repent and cal vpon God by true faith. For the Prophete fell into this daunger, not for his owne righteousnesse & obedience of Gods calling, but for vnrighteousnesse, and disobedience, by the which hee fled the calling of God: yet neuertheless when in the middest of daungers hee acknowledged his sinne, and conuerted himselfe by fayth and prayer vnto the Lorde,

he

he was hearde, saued, and miraculously deliuered. Externall saluation, and deliuerance is not alwaies wont to happen to euery one in extreme perils and daunger. Yet notwithstanding it is most certaine and sure, that if a sinner euen in the midst of his trouble and aduersitie, repent and conuert vnto the Lorde, he shall alwayes obtayne true, and eternall saluation, although he shoulde perishe with corporall death. Wherevpon the Psalmist sayth, Approche vnto the Lorde, and be lightned, and ye shall not be ashamed. This poore man IONAS cried, and the Lorde heard him. And Christ himselfe sayth, I am the resurrection and the lyfe, he that beleueth in me though he were deade, yet shall he liue. Wherefore let not our sinnes dismay or discourage vs from calling vppon God in our trouble and aduersitie, but rather let them be a meane to stirre vs vp to repentance, that we may call vpon God by fayth, and looke certainly at his hands for the promised saluation. *Iohn.11.*

¶ Thou haddest cast me down in the middest The text.

middest of the sea, and the floude compassed me about: yea, all thy waues and rowles of water went ouer me. I thought that I had bene cast awaye out of thy sight. But I will yet agayne looke towarde thy holy temple. The waters compassed mee, euen to the verie soule: the deepe laye about mee, and the weedes were wrapt about my head. I went downe to the bottome of the hilles, and was barred in wyth earth for euer.

In the first verse of this Psalme, the whole state, and summe of the Psalme is conteined, as we haue shewed before. And now the other seauen verses followe: in ỹ which, that which was briefly compriſed in the first verse, is plentifully expounded.

And first of all the Prophet rehearseth and expoundeth the tribulations, afflictions, and sorrowes which he suffered, the which no man can sufficiẽtly vnderstand, vnles he himself at some time feele in dede the lyke. Thou hadst cast me (sayth hée) downe

down in the middest of the sea. We know that the Prophete was caste of the Mariners into the sea, and receyued of the Whale. Beholde therfore and sée how copiously he doth expounde and dilate thys thing. Thou hast cast me not simply in the sea, but in the déepe of the sea, in the hart of the sea, in the middest of the sea, that the water might compasse me about on euery side, yea, that all thy waues and rowles of water might go ouer me. For I did not only swimme vpon the superficiall part of the sea, but also when I was receyued into the Whales bellie, the waters did so compasse me, that they entred euen into my soule, that is, I was euen ready to bée choked. For I was in the déepe of the sea, and when the heade of the Whale, in the which I laye, was wrapped about with wéedes and sedge, I séemed also to be tangled and tyed in the same, insomuch that I loked for no waye to escape. Neyther was I caried simplye by the sea shore, but of necessitie I was constreyned to beare the Whale companie euen to the stéepe and déepe valleyes of the mountaynes in

the

the sea, where I thought my selfe to bée barred in for euer. To be short, bicause I was in the Whales bellie, I was so subiect to the sea, that I had no hope to be deliuered. In so great therefore, and horrible daunger, I was so affected and perswaded, that I thought my selfe as touching my corporall health and lyfe, to be reiected and cast out of Gods fauour, for I neuer loked to escape alyue out of the Whales bellie, and to sée and visite the holy temple at Hierusalem, & to be conuersant among men agayne. Thus we haue the Paraphrasticall exposition of these verses, in the which the Prophete sheweth the daunger that he was in, and the affection of his minde. And now let vs sée what thinges ought specially in these wordes to be considered and obserued.

First of all the Prophete speaketh vnto God, and affirmeth that he was cast by him into the sea. But it is manifest that the Mariners cast him into the sea. And yet notwithstanding we sée that IONAS pretermitting the Mariners sayth vnto God: Thou haddest cast me downe. Neyther

ther doth he say, the rowles and waues of the sea, but he sayth, thy waues, and thy rowles went ouer mée. By the which wordes the Prophete teacheth vs, that in aduersitie & trouble, we ought not to haue respect to the instrumentall causes of aduersitie, but rather to loke & haue regarde vnto God the author of the same. For we are so corrupt and affected by nature, that we attribute, and referre the causes of our afflictions, eyther to men, or to Sathan. And as it is commonly sayd of the Beare, that when shée is hurt, shée reuengeth hir selfe on that which is next vnto hir: euen so man being offended, inueyeth agaynst the next or seconde cause, by which hée séemeth to bée offended and hurte. But if wée consider well, wée shall finde it our parts in all aduersitie and trouble, to lifte vp our eyes vnto heauen to God the Father, the true and first cause of aduersitie, and the author thereof. For neyther Sathan nor man, nor any other creature can hurt vs, no they can not moue one heare of our heade, vnlesse before, power be giuen & graunted of God from aboue. One hears

(sayth

Math.10. (sayth our sauiour Christ) falleth not to the grounde without the will of your heauenly father. And the Prophet Ieremie in his lamentations, sayth: What is he which sayde that neyther good nor euill shall proceede out of the mouth of the most highest: The which thing, when good and godlye men considered, they turned not themselues to contumelious sayinges, to blasphemous othes, to execrable and bitter cursinges, in aduersitie and affliction, as though men or anye other creatures, had bene the authors of the same: But they rather turned themselues by godly obedience and prayer, vnto God, which is the spectall author of affliction and trouble.

Two causes of afflictions. For although wee our selues are the principall cause of al our afflictions by reason of our sinne: yet notwithstanding, we speake not of the deseruing cause of affliction, but of the inferring and bringinge cause of afflictions, the which is God, the worker and giuer of all thinges, without whose will and prouidence the little Sparrowe falleth not to the grounde. So Iobe sayde: The Lord giueth and the Lord taketh

Math.10.

Iob.1.

keth awaye, when the Chaldees toke awaye his sheepe and oxen, when the fire burned his corne, and when the winde ouerthrewe the house in the which his sonnes and daughters were banquetting.

So Daniell sayeth, that the Lorde cast the Jewes out of Ierusalem into all landes, when as notwithstandinge the Babilonians did it. So IONAS in this place affirmeth that the Lorde cast him into the sea, when (as it appeareth by the text) the Mariners did it. But we commonly in aduersitie say: The Lord gaue, and the thæues haue taken: The Lorde gaue, and the fire consumed: The Lorde gaue, and the sea hath drowned: contrary to the examples of Iob, Daniell, and IONAS, who had not cause vnto the instrumentall cause, but vnto ỹ principall cause. *Cap.9.*

Let vs learne therfore by this example, in all our trouble, to lyft vp our eyes vnto the Lorde God of heauen onely, and to impute the cause of all our trouble vnto him, that we thereby knowing the will of God, may conceyue pacience, and be stirred vp to repentaunce and inuocation, by the

the which we maye obteyne the true saluation, the which we cannot obteyne, if we referre the cause of our aduersitie to creatures (which are but the instrumentall cause) and so fall to banning and cursing them.

Secondly, we see, that IONAS being in the Whales bellie, trembled wyth great horror and feare of death. When the waters (sayth he) compassed me, euen to the very soule. Whereby he declareth that with a fearefull minde, he loked euery moment for present death.

The Legendes of Saynctes doe declare vnto vs, that they suffered death, voyde almost of all payne, and that they went to their death with no lesse courage and ioye, than if a Mayde shoulde prepare hir selfe to the daunce. And trulye by the goodnesse of God we haue seene by experience, that one man hath gone to his death with a more stoute and valiaunt minde than another. For we may not thinke that they are in happye state which are withdrawne by great feare of death, for God doth oftentimes exercise his Saints with this feare,

that

that they maye haue a perfite fœling and vnderstandinge of the imbecilitie and weakenesse of their flesh, and may be stirred vp thereby to be the more feruent in prayer to God. Who was more stronge, more holye, and more mightie than the sonne of God? And yet notwithstanding, when he should suffer death he was vexed with so great feare that hée trembled, and bled a bloudie sweate. What shall we saye then? Did he not knowe that by this death he shoulde redéeme mankinde, and enter into the glorie of his father? Yes vndoubtedly he knew it. What did he feare then? He feared to declare himselfe to be a perfite man, and by this feare, to satisfie for man, and to haue the victory ouer the feare of death, that if we at any time shoulde be troubled with feare, shoulde not dispaire, but haue a certayne and sure hope, and call vpon God for deliueraunce.

For he doth not reiect vs for our imbecilitie, but the more weake and fearefull wée are, the more care hée hath ouer vs. Was not Dauid a valiant man, a mightie, a worthie, and a holy Prophete? And

yet notwithstanding, when hée thought
Psal.55. vpon the deceytes, and crueltie of his enimies, he sayde: Fearefulnesse, and trembling are come vpon me: and an horrible dread of death hath ouerwhelmed me. By the which he was made so timerous, and so fearefull, that he sayde: O that I had winges like a Doue, for then would I flie away, and be at rest. What was therfore done to so valiant a Worthie, that so childishly he should feare death? This feare of it selfe is not impietie, but it is partly a punishment of impietie. For if man had not sinned, he had not béene subiect to the feare of death. This part therefore of punishement, is left euen in the most holye men: first, that they maye acknowledge their naturall impietie, by the which they haue deserued euerlasting punishment, if God for Christs sake had not forgiuen the same. Furthermore, that they maye be stirred to the more ardencie of prayer and faith. So IONAS also, although he were so excellent a Prophete, that by his preaching he restored the decayed kingdome of Israell (as it is written in the xiiij. Chapter

ter of the fourth booke of kings.) Yet notwithstanding, he is nowe compassed about with so great feare of death, that in dying, he is more cowardly and effeminate, than any common or rascall Souldiour. But God would exercise him in this feare, that he might know his owne estate, and so be stirred the more earnestly to pray. 4. Reg. 14.

Wherefore, let vs not feare our saluation in the perill of death, but rather let vs haue a sure trust, hauinge respect vnto Christ the sonne of God, who hauing suffered the feare of death, hath deliuered vs from the malediction of this feare, that although we be wrapped and tangled in the same: yet notwithstanding, we shall not perishe, but be saued for Christes sake.

Thirdly, IONAS is not onely vexed with grieuous feare of death, but also dispayreth of hys corporall lyfe: I am cast (sayth he) out of thy sight, that is, thou hast no more respect vnto me, to preserue me in this life: neyther shall I see any more thy holy temple, that is, I am constrained in this Whale to die, that I may go no more to the flocke of thy Church, in thy temple.

What is the cause therefore, that the Prophete dispayreth of his lyfe? where is his fayth? Coulde he beléeue that GOD would saue his soule, and not beléeue also, that he wonld preserue and saue his body? Can not God rayse vp men from death to lyfe? how could he not than preserue those in lyfe which are yet liuing? Did he not saue the Israelites in the redde sea? howe than coulde hée not saue IONAS in the Whales belly? These and such like might be obiected to the prophet dispayring of his corporal life in the Whales belly. But the prophet by this desperation sheweth forth no part of wicked incredulitie, or distrust, no more than Paule did, when he sayde, we were grieued out of measure passing strength, so greatly that we dispaired euen of lyfe. Also we receyued an aunswere of death in our selues. For there is two maner of deliuerance or saluation from death. The one is corporall, the other is spirituall. And euerye one truely which beleueth in Christ, hath the certaine promise of the spirituall and heauenly saluation, and deliueraunce from death. For Christ hath o-

2. Cor. 1.

uercome

uercome death, and sayth: Euerye one which bëeleueth in me, shall not die for euer. Wherefore, we must in no wyse doubt or dispayre of this deliueraunce, and saluation. For whosoeuer dispayreth of the same, shall die for euer. The other is the corporall lyfe, the which although it hath bëene promised, and is perfourmed by God towardes manye: yet notwithstanding, wée haue not a generall promise at the handes of God, that euery one which beléeueth in Christ, shall alwayes corporally be deliuered from the perils of death. Wherfore, séeing this externe, and corporall deliueraunce hath not a certaine promise, it can not certainly be loked for, but we must committe our will to the will of God. Wherevpon we may gather, that our Prophete IONAS dispayred not of the true and eternall saluation, and deliueraunce, which hath a certaine promise in the séede of the woman, and in the séede of Abraham, which is Christ. As touching the corporall saluation and deliueraunce, séeing it hath not a certaine, and expresse promise, it cannot conceyue a certayne, *Iohn.5.& 6*

and vndoubted truſt, but it muſt call vpon God, and repoſe, and commit the certaintie of the deliueraunce to his will. For ſo Chriſt taught vs by his praier, that we being compaſſed about with externe and corporall perils (from the which to be deliuered, we haue no certaine promiſe) ſhoulde pray vnto God that he woulde vouchſafe corporally to defende and deliuer vs. Let this cup paſſe (ſayth our ſauiour Chriſt) from me: yet not as I will, but as thou wilt. This if we doe with hart and minde, then ſhall wee oftentimes haue a deliueraunce out of perill vnlooked for, when all hope is gone, euen as it happened to IONAS, to the three yong men in the fierie Ouen in Babilon, to Daniell, Dauid, and ſuch lyke. Yea, in all our trouble God will make a way in the midſt of the ſame, whereby we may eſcape: But if this deliueraunce happen not vnto vs: yet neuertheleſſe our celeſtiall deliueraunce is moſt ſure and certaine, by the which, whoſoeuer beleueth in Chriſt, and calleth vpon the father in his name, ſhall neuer be deſtitute.

Math.26.

Daniel.3.

Now

Now it foloweth in the other verſes, what the Prophete did in ſo great feare of death, and deſperation of life.

¶ But thou, O Lorde my God, haſt brought vp my life againe out of corruption, when my ſoule fainted within me, I thought vppon the Lorde: and my prayer came in vnto thee, euen into thy holye temple. They that hold of vaine vanities will forſake his mercye. But I will doe thee ſacrifice, with the voyce of thankesgiuing, and will paye that which I haue vowed: for why? ſaluation commeth of the Lord. And the Lord ſpake vnto the fiſhe, and it caſt out IONAS againe vpon the drie lande. The Text.

THe Prophete hath rehearſed the troubles & afflictions, yea, the flames of hell fire with the which he was tormented in the Whales belie. Nowe followeth the other part of the Canticle or Pſalme, in the which the Prophet ſheweth what he did to

obteyne delyuerance from such narrowe strayts, and to slake the tormenting heate and rage of hell fire. Although (sayth hée) I went downe to the bottome of the hilles, and was barred in with earth: yet notwithstandinge, thou, O Lorde God hast brought my lyfe againe out of corruption. But hast thou deliuered mée, I doing nothing, or rather dispairing? No truly: I was not ydle in the Whales bellye, but when my soule was troubled within me, I remembred thée, O Lord, that my prayer might come to thy holy temple.

We sée here, that the Prophet in his extréeme necessitie had no other respect and regarde than to the Lorde himselfe, to whome he came by earnest and faythfull inuocation and prayer. Whereas many of vs being set in affliction and trouble, make haste to impacience, to cursing, & to blaspheming ỹ name of god. But by this way we obtaine not deliuerance, but our affliction & miserie is the more increased. For if we couet to be preserued and deliuered in aduersity and trouble we must make hast to pray vnto the Lorde. For inuocation is

the

the waye by the which we purchase vnto vs true deliuerance. Euery one, sayth the Prophet Ioell, which inuocateth, or calleth vpon the name of the Lord, shall be saued. The which saying, being once vttered by the Prophet Ioell, is also repeated by Peter and Paule: and therfore worthy to be noted. There is nothing that seemeth more easie than to call vppon the name of the Lord. For what worke can be more sleight and easie than the tongue to speake, and saye: Our father which art in heauen. &c. Yea, the children and Infantes can vtter these wordes. But childishe inuocation is one, and true and earnest inuocation is another. The one is most easie, the other is most harde. I remember a certaine Father, sayde: there is nothing more harde than to praye and inuocate the name of God. For it is an easie matter to recite the words of prayer. But to pray and call truly vpon the name of God is a great worke and painefull labour. For no man can call truly vpon God, except he bee first of all in the fauour of God, and reconciled vnto him. For how shouldest thou call vppon or

Ioell.2.

Actes.2.

Rom.10.

praye

praye vnto him, whome thou hatest and knowest to be thine enimie. For thou canst not be in Gods fauour and reconciled vnto him, vnlesse thou repent thée truelye of thy sinnes. And in repenting aright, we must first acknowledge our sinnes and wickednesse, and auoyde them. Then we must beleue that our sinnes are put away by Christ and forgiuen, by the which faith there followeth a true obedience towards God in euery calling. Here let vs consider how harde a thing it is, to call vppon God aright in aduersitie. For no man calleth truly vppon him, but he which repenteth him of his sinnes, flieth the same, and beléeueth firmely that he hath frée remission in Christ, and then giueth himselfe wholy to the obedience of god. But what séemeth more difficult vnto mẽ, than to hate sinne, to flie the same, and to follow the workes of righteousnesse. Let no man therfore think that he is called to an easie or light worke, when hée is called to inuocation of God and prayer. These things are set before vs not that we shoulde be terrified, or discouraged from inuocation, but that we should

be

be ſtirred to earneſt, true, and feruent prayer.

Our Prophet IONAS is ſet here for an enſample vnto vs. For he is caſt into the ſea for his ſinne, bicauſe he fled from the preſence of the Lorde, and obeyed not his calling. He ſawe therfore in the bellye of the Whale the wrath of God to follow his diſobedience. What doth he therefore? He beginneth to crie vnto the Lorde, and to call vpon God. But God is angrye. He is therefore conſtrayned firſt of all, to acknowledge hys ſinne, and to attribute vnto God the glorye of righteouſneſſe, namely, bicauſe God iuſtly puniſhed him with ſo great and daungerous perils: neicher had he done vniuſtly if he had ſuffered him to haue periſhed euerlaſtinglye. Hauing acknowledged his ſinne, he beléeued certainely that by the promiſed ſéede of Abraham (which was Ieſus Chriſt) hée ſhoulde haue fréé remiſſion and pardon for the ſame. Then in hart he promiſed obedience vnto God, that he would euer afterwarde ſerue him, and neuer runne away again as he had done before. Theſe things

being

being done, hée might boldlye come vnto God, call vpon his name, and loke for deliuerance out of the bellie of the Whale.

But some man will saye, many call vpon God, which notwithstanding are not deliuered from their corporall trouble. Did not Christ himselfe call vppon God the father that the cup of his passion might passe awaye from him: and yet notwithstanding, Christ was not deliuered from the externall crosse? Steuen called vpon Christ Jesus, and yet notwithstanding he was stoned. We must so thinke therefore of inuocation, that although externall saluation happen not alwayes: yet notwithstanding eternall saluation shall alwayes happen to the true caller vppon God. So Christ was not deliuered from the externall crosse, but yet he was deliuered from death it selfe, and obteyned a name aboue all names. So Steuen was not deliuered from the stoning, but neuertheless he was deliuered from death and hell, and when he saw Jesus Christ at the right hande of God, he was receyued of him into the fellowship of his kingdome.

Math. 26.

Actes. 7.

But

But how did IONAS behaue himselfe towardes God for the wonderfull benifite of his deliuerance? Surely he offered vnto God the acceptable sacrifice of thankes giuing, as appeareth by the texte: I will doe vnto thee, sacrifice, with the voyce of thankesgiuing. And before it is sayde, they that holde of vaine vanities will forsake his mercie. By the which words the Prophete maketh a difference betweene the thankfulnesse of the godly, and the thankesgiuinge of the wicked. The wicked, when they receyue anye benifite at the handes of God, they referre it to their Idolles, and to their hypocriticall worshippings, and seruice. The Ethnicke or heathen being deliuered from a Feuer, or any other disease, runneth straight way to Iupiter, and for his health offereth to him the offring and sacrifice of thankesgiuing. The hypocrite being deliuered from the paine of toth ache, goeth to Saint Appoline, to whome for the ease receyued, he offereth the sacrifice of thankesgiuinge. The Monke being deliuered from the perill of waters, maketh hasse to S. Fraun-

cis,

cis, or to his Masse where he yéeldeth the sacrifice of thankesgiuing. But what saith the Prophete here of such. They that holde of vaine things (sayth he) will forsake the mercy of the Lorde. That is, they which followe vayne Idolles, and hypocriticall worshippinges in offering thankes vnto God, these forsake the mercy of the Lorde, which he bestowed vpon them, and make themselues vnworthie of the same.

But I (sayth the Prophete) will doe to thée sacrifice, with the voyce of thankesgiuing, and will performe that which I haue vowed, for why? saluation commeth of the Lorde. That is, I in offering the sacrifice of prayse and thankesgiuing will not do as the wicked and hypocrytes doe, which worship God with abhominable Idols, with vaine worshippings, and fained inuentions. But I will offer vnto thée my true God, and sauiour, the voyce of praise: yea, I will prayse thy name for euer, and will set forth the glorie of the same vnto all men. I will preach and proclayme thy clemencie, and mercie, so long as I liue. And I will pay my vowes, that is, I will

doe

doe those thinges which I ought to doe. I will not deuise and inuent fayned sacrifices, as the hypocrites doe, but I will doe those dueties which God requireth at my handes to be done. If it please God to send me againe vnto Niniue, I will not murmure, but with heart and minde, I wyll séeke the performance of his will. This example therefore of the Prophete IONAS is set forth vnto vs, to the ende we might learne to offer the true sacrifice of thankesgiuing vnto God, for those benifites which we receyue at his handes, whether they pertayne to the bodie or to the minde, that we may continually abyde in the fauour of the Lorde.

The thirde Chapter.

THen the worde of the Lorde came to IONAS againe, saying: vp, and get thee to Niniue that great Citie, and preache vnto them the preaching that

The text.

that I bade thee. So IONAS arose, and went to Niniue, at the Lordes commaundement. Niniue was a great Citie vnto God, namely, of three daies iorney. And IONAS went to, and entered into the Citie, euen a dayes iourney.

IONAS at the length escaped oute of the Whales belly, that is, from extréme death and hell. For after that IONAS had repented, and called vpon the name of the Lorde by true fayth, the Whale was constrayned to cast him out aliue, and to let him go frée. For God being reconciled vnto vs, all creatures are constrayned to minister vnto vs, and to serue our necessitie, and those thinges also which before were hurtfull vnto vs, bring then muche profite and commoditie with them to oure great comfort and consolation.

Therefore nowe consequently the ministerie to the which IONAS after hys deliueraunce was called by the mouth of God, must be declared. For he is now sent of God (as he was before) to Niniue, to the ende

ende he might preach there the destruction of the Citie. Up (sayth he) and get thée to Niniue that great Citie. As concerning the greatnesse of the Citie of Niniue, it was before declared. And now the things which are to bée considered in this place, are these. First, IONAS after his deliueraunce is not placed of God in a soft Fetherbed, but he is sent to preache the worde of God in Niniue, which was a worke not onely laborious, but also daungerous. Here therefore wée are taught whervnto we are called of God, and what we ought to doe, when we haue receyued any benifite at his hande.

For we truly are so corrupted by nature with sinne, that after we haue receiued benifites, we are more peruerse, and disobedient vnto God, than we were before. And we sée by experience, that they which haue come from extrême beggery and penury, to great riches and possessions, and from the dunghill to Nobilitie, haue béene then more insolent and vnthankefull then they were before. But the example of IONAS in this place, teacheth vs true obedience,

and pietie. For after that we are deliuered out of great perils and daungers, we must not be ydle, neyther must we then begin to dispise God, but rather it is our duties to obey God, and his calling, and to bée thankefull for those benifits that wée haue receyued at his handes. In the fift Chapter of Saint Iohn, our Sauiour Christ sayth to the man that was restored to hys helth. Behold, thou art now made whole, go, and sinne no more, least some worse thing happen vnto thée. So IONAS also séemed to say within himselfe: beholde, thou art now deliuered from the perill of death, and the goulfe of hell, sée therefore, that thou be no more disobedient, but obey the calling of God, least a worse thing happen vnto thée. Euen so it is our partes to thinke also, after that we are deliuered eyther from the perill of pouertie, from the perill of infirmitie, or from the perill of death. Beholde, thou hast receyued an excellent benefite at the handes of God, bée not therfore vnthankefull, but séeke by all meanes thou canst to shewe a thankefull minde by doing thy dutie. For God most

Iohn.5.

liberally

liberally bestoweth his benifites, not that we shoulde be worse, but to the ende wee should be better. But and if we abuse the benifites of God, as riches to lurbrie, and to fulfill our pleasure: wyne, to drunkennesse: and health, to dishonestie and wicked lyfe: then let vs looke for nothing else but to be depriued, not onely of these corporall benifits, but also of heauenly treasure and felicitie, and to perish with euerlasting paine and punishment. Wherefore, let vs consider, that after the benifits receyued, we are called to thankfulnesse, and obedience, the which, if we perfourme we shall prouoke the Lorde to bestowe greater benifites vpon vs. Furthermore, we must consider in the example of IONAS, hys singuler obedience. For the Text sayth, IONAS arose, and went to Niniue, according to the worde of the Lorde.

Before IONAS arose to flie from the presence of God. But nowe he ariseth not to flie, but to obey the calling of the Lorde. What was the cause that IONAS is thus altered and chaunged, and that he is so prompt and readie to perfourme the wil *Cap. 1.*

and commaundement of God: Surelye, the affliction, perill, and trouble, was the cause, as hath bëene alreadie at large declared. We sée therefore what is the principall reason, why God doth oftentymes lay crosses, and sundry afflictions vpon vs. IONAS would not simplye at the first obey the worde of the Lorde, he is cast therfore into the sea, that séeing he would not by the worde, and in prosperitie, learne to obey, he might learne the same by crosse in aduersitie.

The lyke oftentimes happeneth vnto vs. For God first of all calleth vs being sinners, and disobedient, to righteousnesse and obedience by the preachinge of his worde when we are in prosperitie. But when we flie obedience, then he casteth vs into the sea of diuers afflictions, to the ende we might learne that, in aduersitie and trouble, which we refused in prosperitie and ease. So the Lorde God of our fathers sent to the Citizens of Hierusalem, that they should forsake their idolatrie, but when they woulde not obey his worde in libertie, they were constreyned to learne

obedience

obedience in captiuitie. Wherefore, when we flourishing in prosperitie are called to repentance, let vs not despise the voyce of the Lord, but let vs obey him in time, least with the wicked wée be afflicted and destroyed.

¶ And he cried, saying: there are yet fortie dayes, and then shall Niniue be ouerthrowne. The Text.

This is the sermon which IONAS made in Niniue, being very briefe, and short, if we haue respect to the number of the words, but if we consider the sentence, it is very long, and containeth much matter. First of all let vs weye and consider the place of the Citie, in the which IONAS began to preache. When he had entred (sayth the text) into the citie euen a dayes iourney, and so forth. Therefore IONAS preached euen in the middest of the citie almost, not in the comming in, nor in the going forth, to the ende the fame of his sermonde, or preachinge, might the more easily be spred among al the citizens

and inhabitants thereabout. For the word of the Lorde must be preached, not to a fewe men onely, neyther in an obscure place, but to all men openlye, to the ende no man might haue excuse. Herevppon it came to passe, and was accustomed, that alwayes from the beginning of the world the word of God was preached in ỹ chiefe Monarchies & Cities of the earth. For as IONAS could not go from house to house generally throughout ỹ Citie of Niniue, but stode in a conuenient place of ỹ City, that the fame of his preaching might come to all men, euen so the word of the Lord is not wont to be caried to euery corner of euery region, but it is reuealed & published in the speciall and principall kingdomes, that by them the fame thereof might be spred abrode throughout the whole world, that no man might haue excuse. So the worde of the Lorde was preached in the time of Abraham, in Canaan, & Ægypt, which were in those places and tymes the speciall kingdomes. So likewyse in the Monarchie of Babylon, and Persia, by Daniell. And so the worde of God was

preached

preached in Rome by ỹ Apostles. Wherfore they which lurke in woods and mountaynes haue no excuse, that the worde of God is not brought peculiarlye vnto them by the Prophetes, and Apostles: but it is sufficient that the word of God is preached openly and frely in publike places, wherby the fame maye be spred into all places. But this is not spoken to the ende ỹ Parishes in little townes & vilages shoulde be neglected & abrogated. For our auncestors appointed & ordeined Parishes with their great cost, and the inhabitants of villages to pay their tenthes, that they might haue Pastors appointed vnto them.

Wherfore, they which care not to haue Pastors, or Preachers, which might shew the worde of the Lorde vnto them, but kéepe the tenth and tribute, to themselues. These I say are open théeues and spoilers of the Church of God. But they are rehearsed and spoken, to the ende we maye knowe that no man in the whole earth, whersoeuer hé dwelleth, might haue any excuse of his impietie, wickednesse, or ignorannce, bicause that, although the

worde of God bée not preached in euerye mountaine and woode: yet notwithstanding it is preached in the speciall places of the earth. It grieueth not the Merchaunt man to make a long and daungerous voyage from Englande to Spaine, to Ginnie, to India, to fetche his merchaundise thence for aduantage and gaine, and shall it grieue vs to séeke for the hearing of the worde of God, that precious pearle & iewel, bicause the place where it is preached, is farre distant from vs? God forbid. For if that we be so slowe in seking for that heauenly treasure, the muck and drosse of this world which is so diligẽtly sought for, shal condemne vs in the day of iudgement.

Math. 13.

Furthermore, wée must also wey and note the maner of IONAS preachinge, for the text sayth: he cried. We must not thinke here, that he cried out, or raged with exclamation as mad men doe, or such as be drunke, but rather that he spake plainely placing his wordes without obscuritie. Wherefore, it is the dutie of all Pastors and Preachers, after the example of IONAS, to auoyde and eschewe all ob-

obscuritie in their doctrine, which teacheth not euidently & plainly, the way of truth. Such were the Sophisters, and others, in old time, which indeuoured themselues alwayes to speake obscurely, mistically, and darkely of religion. Such also are the Papistes, and enimies of Gods truth, which publish and set forth all their ceremonies and seruice in an vnknowne tongue. Wherfore, although they howle, chaunt, pipe, and bable much in the Latine tongue before the common people in their churches: yet notwithstanding they doe but whisper, and talke to them that haue no eares. They doe but speake in the ayre, as witnesseth Saint Paule. For if the trump giue an vncertaine sounde, who shall prepare himselfe to the battayle? Euen so ye (sayth the Apostle) speaking with tongues, except ye speake wordes that haue signification, howe shall it be vnderstode what is spoken. For so the simple and vnlearned man, maye saye, Amen, to him that curseth, when he shoulde blesse. Wherefore, let euerye man desire with Saint Paule, rather to speake fiue wordes in the congre- 1.Cor.14.

congregation to the information of other, than ten thousand words with the tongue.

Nowe let vs heare what the Prophete preached. There are yet fortie days (sayth he) and then shal Niniue be ouerthrowne. A short sermon trulye to be made in so great a citie: yet notwithstanding so great in effect, that IONAS thereby stode not only in perill of his lyfe, but also in hazard of his good name and fame. For the king of the Niniuets, and his Citizens, might haue surmised by this sermon, that IONAS with forreine enimies had priuilye conspired the destruction of the Citie, eyther by fire in the night, or else by tumult, and so might haue accused him of sedition, and destroyed him. Further, if they had beléeued that it was the worde of God which he preached (as they did in deede) and the same had not bene fulfilled, then myght they haue accused IONAS to be a vayne and a lying Prophet. Neuertheless, the Prophet is not discouraged by these perils of his life and fame, but procedeth in his calling with obedience, shewing that, to the Niniuets which he was commaunded

of

of God to declare. By the which example we are admonished, that in following our vocation and calling, we shoulde rather haue a consideration of the wrath of God towardes disobedience, than of perill and daunger which happen vnto vs by disobedience. For if God be angry with vs for disobedience, then wée maye assure our selues to suffer perill, in the which vnlesse we repent, we maye looke for nothing but euerlasting distruction. But if we obey ỹ calling of god, although most daungerous perils & horrible destruction lye before our eies ready to deuour vs: yet neuertheless, they shall eyther not happen vnto vs, or if they doe happen vnto vs, God shall myraculously, saue, defende, and deliuer vs. Examples of this, we haue Ioseph in Ægypt, the Israelites in the desert, Daniell in the Lions denne, Iob on the dunghill, the thrée children in the fierie Ouen, and many other. But what shall we say to the sermon of IONAS, which sayde, that Niniue should be destroyed within fortie dayes, and yet was not destroyed. Is the Prophet therfore a lyar? Truly this was

the

the speciall cause why the Prophet fled before from the presence of the lord, & would not preache destruction to the Niniuets, For he considered that if they shoulde repent, the Citie should continue in the former state, and he counted a vayne and lying Prophete. And yet notwithstanding, being exercised with crosse and trouble, he obeyeth the calling of God, and publikely preacheth, that the Citie shall be destroyed within fortie dayes. How then is the Prophecie to be vnderstode and cleered of a lye? Some dissolue it after this sort, affirming that there are two maner of Prophecies, namely the prophecie of Predestination, and the prophecie of commination or threatning. The prophecie of predestination is that, which by no meanes maye be retracted: such was the prophecy of the Messias to come, and of the publishing of the Gospell throughout the whole worlde. This is the prophecie of predestination, that is, without any certayne condition, which coulde not eyther by anye mans power, wisedome, or wickednesse, be stayed or frustrate. The prophecie of commi-

Two maner of prophecies.

nation

nation is, which threatneth only the euill of punishments to come, the which notwithstanding may be stayed and preuented by the repentance of the hearers: and such is this Prophecie of the destruction of the Niniuets. And these things truly are rightly spoken of the prophecie of commination, if so be that they be rightly vnderstoode. The which, that we may in dæde, let vs vnderstande the difference betwene the lawe and the Prophetes, that we may knowe which is the true sense of the Prophecies, and threatnings, which pertayne to the lawe. For the lawe of God, doth manifestly require the perfite fulfilling of the commaundements of God, and absolute righteousnesse also. And if any man doe not fulfill the commaundementes of God perfitely, neyther doth performe absolute righteousnesse, then doth the lawe curse him, and pronounce him to be guiltie, as well of corporall as of eternall damnation. After the same maner also the prophecies of the law require righteousnesse, the which except a man obserue, and performe, both corporall and spirituall afflicti-

ons

ons are threatned vnto him. But the Gospell interpreteth these Prophecies, threatnings, and maledictions of Christ, namely, that the prophecies, and threatnings of the lawe shall proceede and fall vppon impenitent persons, but bicause Christ hath satisfied for sinne, and hath reconciled vs vnto God the father, therefore he which repenteth, and turneth by fayth vnto Christ, is no more subiect to the threatenings and curses of the lawe.

Wherefore this Prophecie of IONAS also saying: There are yet fortie dayes, and then Niniue shall be destroyed, is to be vnderstode with this condicion: if ye doe not conuert, repent, and amende.

For, that such prophecies and threatenings are so to be vnderstode, many other places of Scripture doe testifie. As thys: But if that people doe repent them of their euill, I also will repent me of the plague that I haue deuised agaynst them. Here ỹ Lord by the mouth of the Prophet Hieremie teacheth that the prophecy of destruction, or plague, is vnderstode with this condition: if the Iewes doe not repent.

Hiere. 48.

For

For if they had repēted at the preachings of the Prophetes, then Hierusalem had not bene destroyed. The Lorde also by the Prophete Ezechiell sayth, I liue, and will not the death of a sinner, but rather that he turne from his wickednesse, and liue. Here agayne, the Lorde plainlye declareth, how he woulde haue his Prophecies to bee vnderstoode, by the which, hée threatneth death, or destruction vnto sinners. For he sayth often times, to a nation, to a Citie, or to a priuate man: thou hast grieuouslye sinned agaynst mée, by committing this or that sinne. Wherefore, thou must of necessitie die, not only corporally, but also eternally. This is a moste true and certaine prophecie: but yet notwithstanding, we must vnderstande it aright. Howe? God himselfe in this place of Ezechiell sweareth by himselfe, by his lyfe, that he woulde not simplye haue the sinner to bée damned, but rather that he repent him of his sinne, and liue. And moste sure & certayne it is, that the sinner should dye eternally if he did not repent, but if he doe repent, then is the plague before

Ezechiel.18.

threat-

threatned, retracted.

2. Tim. 2. Saint Paule sayth. If we denie him, he remayneth faythfull, he can not deny himselfe. And agayne he sayth: The giftes and calling of God are such, that it cannot repent him of them, that is, god repenteth him not of his promises. All these thinges teach, that the promises of the Gospell as concerning the redemption from euerlasting death, are most sure, and irreuocable. But the promises and threatnings of the lawe maye be retracted, not from the impenitent, vppon whome they remayne most firme and immutable, but from the godlye and penitent, which turne themselues vnto Christ by sayth, which cannot deny himselfe to those that beleeue in him. Wherefore, when our sinnes doe pricke our consciences, and accuse vs before God, and doe condemne vs to euerlasting death, let vs turne to the gospel, to Christ, who being made accursed for vs, hath purchased euerlasting benediction to vs.

Rom. 11.

The text. ¶ And the people of Niniue beleeued God, and proclaymed fasting, and

and arayed themselues in sacke-cloth, as well the great as the small of them.

This place of the repentance of the Niniuets, is worthie the remembrance, and diligently to be noted: and it is not onely knowne to the godly teachers, but also to the hypocrytes, sacrificing Priestes, and Monkes. For these men alwayes in speaking of repentaunce, are wont to bring forth streight way the example of the Niniuets, and to exhort their Church to repent by theyr example. But they chose out in this place, onely those things which make more to the stablishing of hipocrisie, than to the setting forth of true repentaunce. For that which the text sayth (they beléeued in the Lorde) they couertly omit, and take onely for their purpose, fasting, and sackcloth, and perswade themselues that they preach true repentaunce, when they vrge the church to fast certain dayes, and to go woolwarde without linnen. For they thinke that by eating of bread onely, and by drinking water, & by going woolwards

warde their sinnes are done away before God, and that these are merits, for the which God doth omitte the fault and punishment of sinne. And in the meane time they make no mentiõ of the true acknowledging of their sinnes, of the true fayth in Christ (for the which fayth alone, God is mercifull vnto vs) and of the true fruites of fayth, and repentaunce. But this place conteyneth a manifest and plaine doctrine of true repentaunce. Wherfore, let vs omit the dreames of Monkes, and learne out of this place true repentaunce, which God regardeth, and which saueth and deliuereth vs in extrẽme perils.

And first of all, before we come to the explication of repentance, we must know that the repentaunce is not in vaine in the Church, but of great force before God, obteyning for vs the true and euerlasting saluation.

Nouation heretikes.

There were sometymes certaine heretikes called Nouations, which left to the sinner after he was baptised, and had receyued once remission of his sinnes, no place of repentance. But the error of these men

men is manifestly refuted, by many euident testimonies of Scripture. As in the thirde of Hieremie, where the Lord speaketh to the people thus: Commonly when a man putteth away his wyfe, and she goeth from him, and maryeth with another, then the question is: should he resort vnto hir any more after that? Is not his fielde then defiled, and vncleane? But as for thée, thou hast played the harlot with many louers: yet turne againe to me sayth the Lorde. And againe he sayth: If that nation repent, I will also repent. The Parables also in the .xv. of Luke teach the same thing, by the lost sheepe, by the lost grote, by the prodigall sonne. Wherefore let vs vnderstand, that true repentaunce is most acceptable vnto God, and auayleable to saluation, sometimes corporally, as appeareth here by the example of the Niniuets, but alwayes eternally.

Hiere. 3.

Hiere. 18.

Luke. 15.

Let vs now therfore sée what we must doe, when we haue sinned, and for sinne deserued, most grieuous punishment, both corporall, and eternall, as the Niniuetes deserued. First, let vs truely repent, and

wée shall obtaine not onely remission of sinne, but also release of punishment. It is not necessary that we should be curious or muche inquisitiue, when as this present place briefly (yet notwithstanding, both godly and truely) teacheth vs the true and perfite way to repent. For the Scripture sayth: the people of Niniue beleued in the Lorde. This is the true and certaine way of repentaunce to beléeue in the Lorde.

The which thing being vttered and spoken: Epicures, and contemners of true godlynesse, can scarce refraine laughter, estéeming that there is nothing more easie to be done, than to beleue in the Lord. But I would not that we should erre. For whē sayth in the Lorde, is required of vs, let vs knowe and vnderstande that a worke, no lesse hard, heauenly, and diuine, is required of vs, than was the creation of heauen and earth. If a man should say vnto thée, make heauen and earth, thou wouldest thinke that a worke impossible, and aboue thy strength were required of thée. But when it is sayde: beléeue in the Lorde, a thing no lesse impossible is required of thé

than

then the creation of heauen and earth. Impossible I meane it is to flesshe & bloud, but not impossible to the spirite, and spirituall force. The which thing to explicate, let vs take the example of the Niniuetes. For where as it is sayde, that they beléeued in the Lorde, it is ment that they beléeued the sermon which IONAS made at the commaundement of the Lorde, that it was the true, diuine, and heauenly voyce of God. But how hard a thing it was to beléeue this, many thinges doe declare. For first of all, if we haue respect to the person of IONAS, although he were counted a great Prophete among the Israelites: yet notwithstanding, he was not of so great authoritie among the Niniuetes, whiche were vncircumcised Gentiles. It is marueil therefore that they sayde not, what haue we to do with that Iew, that straunger? what meaneth that fugitiue, and runnagate fellow? hath God talked more with him than with our Bishops and high Priestes? If it had béene the purpose of God to ouerthrowe our Citie, woulde hée not sooner haue reuealed it to our King, or

Math.19.

4.King.14.

to some of our chiefe rulers in the Citie, than to this runnawaye Iewe. But neither the Citizens, nor the Magistrates, nor the King himselfe, obiected any suche thing to IONAS, but simply beleeued his worde, as the worde of God. Wherefore, it is manifest that they were stirred vp to beleeue, not by humane power, but by heauenly force, euen by the spirit of God. Furthermore, if we marke the text well, when it sayth: They beleeued in the Lord, it shall easily appeare that fayth is not a humane worke, but a diuine worke. For to beleeue in the Lorde comprehendeth three things. 1 The first is, to beleeue ỹ the lawe of God is true, when it reproueth vs of sinne, and condemneth vs for sinne, and pronounceth vs to be guiltie of all, as well corporall as eternall punishmentes. But to beleeue this, is not a worke of the flesh, but a worke of the spirite. Let vs beholde therefore the sermon of IONAS. There are yet (sayth hee) fortie dayes, and then shall Niniue be ouerthrowne. This is a sermon of the lawe, which is in effect, as if he had sayde: You Niniuets, ye are

vngod-

vngodly men, and the moste wicked sinners in the whole worlde. Wherfore, God within fortie dayes will so ouerthrowe, and destroye your Citie, that ye shall be cast both body and soule into hell. To take such a sermon in good part, and to beléeue the same to be true, is not of the flesh and bloude, but a worke of the holy ghost. For men being left and giuen ouer vnto their strength cannot abyde to be reprehended, much lesse to be tolde, that they shall bée damned. Wherefore, if they pacientlye beare reprehension, and acknowledge their sinne and damnation, it is manifest that they are indewed with the power of the holy ghost.

2 Secondly, to beléeue in the Lorde, is to beléeue the promise made to Abraham, as concerning Christ, that is, to beléeue that the remission of our sinnes, our lyfe, and saluation is eternall, true, and infallible. But to beléeue this, cannot be brought to passe in man, but only by the holy ghost. For it is not a worke of the flesh, or of humane wisedome, but only of the spirite of God. Let vs therefore once agayne con-

sider of the sermon of IONAS, There are yet (saith he) forty daies, and then shal Niniue be destroyed. Although this sermon seemeth only to be a sermon of the law: yet notwithstanding, he which vnderstandeth the lawe of God aryghte, he vnderstandeth also that in this sermon is conteined the sermon of the Gospell of Christ.

Galath. 3. For Paule (as concerning the law) sayth, The law is a schoolemaister vnto Christ. Wherefoeuer therfore the lawe doth condemne vs, there doth it referre vs vnto Christ, that wee might be deliuered from damnation. Moreouer, S. Paule sayth, The scripture (that is the law of the Lord) hath concluded al things vnder sinne, that the promise of the faith of Christ Iesus might be giuen to those ỹ beleue: That is to say. The law bringeth vs to the knowledge of sinne, not that we shoulde perish in sinne, but that we shoulde be referred to Christ by fayth, and by him obtayne saluation. Also the Lorde by the mouth of

Chap. 18. Ezechiell sayth, I will not the death of a sinner, but rather that he turne from his wickednesse and lyue. But the law threatneth

neth death to the sinner, yet, not that hée shoulde perishe by death, but to the ende he might be stirred vp to come vnto Christ by fayth, and so obtaine lyfe. So this sermon of IONAS includeth in it selfe the Gospell of the séede of Abraham, as concerning Christ. For he woulde not that the Niniuets should perishe, but that they shoulde be conuerted to the séede of Abraham (which is Christ) by faith, and might haue in him remission of sinnes, and eternall lyfe. To beléeue this, is not a worke of the flesh, but of the spirite.

3 Thirdly, to beléeue in the Lorde, comprehendeth also in it selfe, to beléeue the commaundementes of the Lorde to be diuine, and that it is necessarie to exhibite vnto them obedience by faith, and to bring forth the true fruites of repentaunce, namely, the acknowledge of our sinne and fayth in Christ. To doe this also, we are vnable without the ayde of Gods spirite. For we cannot truly obey the commaundements of God, vnlesse the Lorde encline our hartes therevnto by his holye spirite. Wherefore, when it is sayd in the texte,

that

that the Niniuets beléeued the Lorde, it meaneth not that they only had a light beliefe, and imagination of God, but it signifieth that they shewed forth these three things, namely, that they beléeued themselues to be sinners, and that they deserued not only destruction, but also eternall damnation. Secondly, that they beléeued to receiue pardon and forgiuenesse of their sinnes for the séede of Abraham onelye (which was Christ) whose Prophete IONAS was. Thirdly, it signifieth that they determined with themselues euer after to auoyde sinne, and to obey the commaundements of God. This is that true repentance which God regardeth, and which obteyneth remission of sinnes and punishments.

What meaneth it then, that the Niniuets proclaime a fast, and put on sackecloth? These are not the true workes of repentaunce, but they are the externall signes of repentaunce. For fasting is not auayleable to put away sinne, but serueth only to chastise the flesh, and to make it apt and obedient to heare the worde of God.

The ende of fasting.

God. Therefore when the Niniuets proclaimed a fasting, they did it to the ende the Citizens might come sober to the sermon, and euery man to doe his dutie. But whereas they did put on sackecloth, (that is, base apparell) it is a signe and token of publike sorrowe and griefe for sinne, and an admonition to true repentance, which is the chiefest thing to be loked for, as shal appeare by the proclamation of the king.

¶ And tydinges came vnto the king of Niniue, which arose out of his seate, and did his apparell off, and put on sackcloth, and sate him downe in ashes. And it was cryed and commaunded in Niniue by the authority of the king, and his Lordes, saying: See that neither man, nor beast, Oxe, or sheepe taste ought at all, and that they neyther feede nor drinke water: but put on sackcloth both man and beast: and crie mightily vnto God. Yea, see that euerye man turne from his euill waye, and from The Text.

from the wickednesse that he hath in hande. Who can tell? God maye turne and repent, and cease from his fierce wrath, that wee perish not.

The text here maketh no mention of the Kings name. But by what name soeuer he were called, he deserued great cōmendation. For he was not adorned and bewtified onely with kingly vertues, but also with heauenly graces.

1 First of al, when tydings was brought vnto the King of the sermon which IONAS made, and of the studie, and endeuor of the Citizens, he maketh not exclamation of the Prophete, he accuseth him not of sedition, and tumult, but beleeueth also himselfe the worde of IONAS. The Prophete Hieremie reproueth the Citizens of Hierusalem for their wickednesse and impietie, and sayth, that vnlesse they repent, it will come to passe that the temple of the Lorde shall be destroyed as Siloh was, and so forth. The hie Priestes then and the common people toke him, and would

Hiere. 26.

woulde haue put him to death as a blasphemer, and sedicious person. So some wicked tyrant would not haue wincked at the preaching of IONAS, when he sayde the Citie shoulde bée ouerthrowne: but woulde haue apprehended him, and put him to death, as if he had bene of some secret conspiracie to destroye the same at a sodeine, by fire, or else to bring in the enimie by night.

But the godly king of the Niniuetes, suspected no such thing in IONAS, but receyueth him as a true Prophete of the Lorde, and acknowledgeth his sermon for the worde of God. For we may not thinke that this king was so simple, so rashe, or so madde, that he would vnaduisedly beléeue the wordes of this Prophet. And although in hearing Sermons, we must specially note, not who speaketh, but what is spoken: yet notwithstanding, in great matters, and thinges pertayning to saluation, we must not rashely credit euery straunger, which preacheth newe thinges without certaine and manifest testimonies. Proue (sayth saint Paule) all things, and *Thess. 4. 5.*

kéepe

kéepe that which is good. And saint Iohn
1.Iohn.3. sayth: Beléeue not euery spirite, but proue
ỳ spirits whether they be of God or no. So
we must thinke of this godly king of Ni-
niue, that he beléeued not rashely the ser-
mons of IONAS, but that he first proued
who it was that preached these thinges,
and what testimonies he had of his cal-
ling. For IONAS was neyther vn-
knowne to the king, nor to the Citizens of
Niniue, but they knew him to be the true
prophete of the Lord, because his fame was
spred euen to Niniue, when as by his pro-
4.Kin.14. phecie the kingdome of Israell was resto-
red by Ieroboam, as it is written in the
booke of Kinges. Furthermore, the godly
king knewe, that God woulde not suffer
sinne and wickednesse, to scape vnpuni-
shed, and that he was seuere in loking for
repentaunce. Séeing therefore IONAS
to haue certaine testimonies, that he was
the prophete of the Lorde, and perceyuing
how all thinges were corrupt in the Citie
with wicked maners, he worthily recey-
ued the Sermon of IONAS, as a diuine
Oracle.

By

By the which example we are taught not to receyue the doctrine of euery one by and by (which bosteth himselfe to be a prophete) as the worde of God, and not to allowe by and by the prophecie of euery one, which sayth, that he hath the spirit of God. For this were a great token of lightnesse, to beléeue euery busie bodie. But after that we knowe, that the worde set forth, and expounded vnto vs, is the worde of God in déede, then we must beléeue the same without al doubt or delay, that we may obtaine and enioy the ende of fayth, which is (as sayth saint Peter) the saluation of oure soules.

2 Secondly, this king, when he hearde that Niniue, for sinne shoulde bée ouerthrowne, he preferreth not himselfe before his Citizens, he iudgeth not himselfe to be more iust than other men, but in repenting, he putteth of his kingly robes, and Maiestie, and putteth on the apparell of a mourner, repenting, and acknowledging his sinne. For he put off his kinglike apparell, and clothed himselfe with sackcloth, which is a garment betokening repen-

taunce

taunce. Neyther doth he sit in his throne, or chayre of estate, wrought with silke, with needle worke, and with golde, but he sitteth with the rest of his subiectes in the dust, that is, in filthie places, and vndecked, to testifie and declare, that he also lamented and bewayled the common state of the Citie. By the which example we are not taught, that kinges and princes, when they repent, should forsake the office and rule of their kingdome, & go into a Monastery, and there put on a Cole. For hitherto, or to this passe, Monkes brought Princes when they went about to repent, perswading them to forsake their kingly and princely calling, and to putte the yoke of Monkery vpon their neckes, to satisfie for sinne. This was great impietie and abhominable. But kinges and princes are here taught, when GOD reuealeth his wrath against sinne, not to think that they by the priuiledge of their maiestie, are iust before God, and that the rude and rascall sort, are onely wicked and vniust before him: no, rather, they are taught to thinke themselues to be comprehended among the com-

The yoke of Monkery.

common sort of men, of whom it is sayde, Euery man is a lyar. Also: All haue erred and gone out of the way, there is not one that doth good, no not one. And again, No man liuing shall bée iustified in thy sight. Wherefore, from the king that sitteth on his throne, to the begger that lyeth in the streate, there is not one, but he hath sinned and hath nede of the glory of God. We haue all nede of one Jesus Christ, of whom euery one is partaker, according to the measure of his fayth, whether hée bée king, or subiect, maister, or seruaunt, father or sonne, according to the saying of saint Paule: There is neyther Jewe nor Gentile, neyther Barbarous nor Sythiã, neyther bonde nor frée, neyther man nor woman, but all are one in Christ Jesu. *Psal. 115.* *Psal. 14.* *Coloss. 3.*

3 Thirdly, the king is not content to doe penaunce himselfe alone, and to begin to leade a new and godly life, but also he constituteth a puplike and generall ordinance in the Church, that other men likewise might imbrace godlinesse. For first of all, he proclaymeth a generall fast, not onely of men, but also of beastes: Sée (sayth he)

that neyther man, nor beast, oxe, or sheepe, taste ought at all: and that they neyther fede, nor drinke water. Then hee commaundeth them to put off their costly apparell, and mourning wyse to array themselues in sacke. Furthermore, he commaundeth them to praye generallye, saying: and crie mightily vnto the Lord. Last of all, he appoynteth a sermon, or proclamation to be made of repentance, saying: See that euery man turne from his euill way, and from the wickednesse he hath in hande. Here we haue an excellent example of this godly king, from whom al other kinges and princes, may take examples of their calling. There are manye which thinke that mundane or seculer princes (as they terme them) ought not to deale in matters Ecclesiasticall, but onely in matters pollitique. But this example, and many other examples of Dauid, Salomon, of Iosophat, of Iosias, and likewise many sayinges of holy scripture doe testifie, that princes ought spetially to haue a care of matters Ecclesiasticall. It is not required at their handes to preache, but it is required

quired at their handes to appoynt preachers, and to see that the worde of God be preached sincerely. For it is not ynough for Princes, that they themselues are honest, godly, and vertuous, but they ought to labour, and to seeke by all meanes, that their subiectes may also be honest, godly, and vertuous. For as the good man of the house, hath not done his duetie, if he onely here sermons, and leade a godly lyfe, but must also seeke to traine vp his familye in true godlinesse and vertue: euen so kings and princes, haue not sufficiently discharged their duetie, in directing their owne footesteps aright, vnlesse they haue a farther regard to the pathes of their subiects. But nowe let vs see by the Text, what things are here to be noted.

1 First, the king with his Citizens are clothed in sackcloth, & sit in the dust while they go about to repent them of their sinnes. But what: are those workes a satisfaction for sinne? are sackcloth and ashes of such force before God, that he respecteth them, and for them turneth from hys wrath and punishment? Nothing lesse

truely. For otherwise, it were but vaine that God had promised his sonne from the beginning of the worlde, to be the satisfaction for sinne, and at the fulnesse of tyme to haue sent him to suffer death for sinne. For he might then haue shewed vs sackcloth and ashes, by the which, our sinnes might haue béene done awaye. But the matter is farre otherwise. For the sinnes of the Niniuetes, and our sinnes are farre greater than that, they should be forgiuen of God by putting on of sackcloth, or by sitting in the dust. It was necessarie to the satisfying for sinne, that the sonne of God should not put on sackcloth, but that hée should suffer death: that he should not sit in the dust, but that he should hange on the Crosse. What is ment then by the sackcloth and dust, which the Niniuetes vsed? They are not thinges able to pacifie the wrath of God, but they are true signes of confession of sinnes, and argumentes of contricion, which is had for sinne. In the King, the throne was a signe of maiestie. In the Citizens, the hie and precious seats in the temple, were signes of dignitie. But

nowe

nowe the king placeth not himselfe publiquely, in his kingly throne, but sitteth with his Citizens in the dust of the earth, or in base and vncomely seates, to the ende they might openly declare themselues, for their sinnes to be vnworthy before God of their maiestie and dignitie, and to haue deserued death and destruction. The King and his Citizens had their sumptuous, and precious apparell on festiuall dayes, at mariages, and at other solemne mœtinges, with the which, they did bewtifie themselues, and excell other men. But nowe they put on vile and base apparell, to the ende there might seeme to be no difference betweene the king, and his magistrates, and other common people: and also to declare that they thought themselues vnworthie of their bodily apparell, by reason of their sinnne.

Therefore sackcloth and ashes, are not satisfactions for sinne, but they are onely argumentes of the acknowledging and confession of sinnes before God. The sinfull woman (wherof Luke speaketh) when she came and besought Jesus to haue hir *Luke.17.*

sinnes forgiuen hir, shée wept: yet notwithstanding, by this weeping she did not
Genesis.27. put away hir sinne. Esau also wept, when Iacob had preuented him of his blessing: yet notwithstanding, he did not therby put away his sinne. And Christ sayth: In the
Math.25. vtward partes there shall be weeping and gnashing of teeth, and yet neuertheless there shall be no satisfaction there.

2 Secondly, the king commaundeth a generall fast, saying: neyther man nor beast, shall taste ought at all, neyther shall they feede or drinke water. But he commaundeth not a fast, as though thereby sinne should be forgiuen, and the wrath of God pacified, as the hypocrytes imagine of fasting, but he commaunded it: first, to the ende the flesshe might be brideled by sobrietie, then to the ende common banqueting might be omitted, whereby they myght more conueniently come togither to publique preaching and prayer. Whereupon also it is added in the commaundement: let euery man cry mightily vnto God. These are the publique prayers, or suffrages, which in solemne wise were obserued and

vsed

vsed of our elders not one houre, but the whole day. It were necessary therefore that men should abstaine from meate all the daye long, to the ende they might bée readie in the Church. So Iosaphat proclaymed a fasting, not to satisfie thereby for sinne, but for publique prayers sake, which were appoynted to call vpon God in extréeme perill. So in many other places of the scripture, fasting and prayer are ioyned together, to the ende wée might knowe that fastings were appoynted as a preparatiue vnto prayer. 2. Para. 20.

3 But what meaneth the commaundement giuen, for oxen, and shéepe, and other beastes to fast? Hath God respect vnto the fasting of beastes? There is nothing lesse ment truely, but they are commaunded to fast in that sense and meaning, that beastes were commaunded in the lawe to haue rest on the Sabboth day. Thou shalt doe no worke (sayth the Lorde) on the Sabboth day, neyther thou, nor thy cattel, nor the straunger that is within thy gates. For rest is required of cattell, on the Sabboth day, that by that occasion men The fast of beastes. Exod. 20.

might leaue off their rusticall labors, and come togither about sacred businesse. So also, fasting is commaunded to open and shæpe, least men being occupied in fæding their cattell, should neglect and pretermit the publique prayers, and sermons, which were then in Niniue, for the auoyding of the daunger which was at hande. For it was very nædefull for the Niniuets to be occupied in their publique temples, wyth prayers, with sermons, with sacrifices, and suche lyke seruices of God. Suche rite and custome the primitiue Churche also imitated, after the Gospell was reuealed, and it is lawefull as yet in extræme perilles to imitate the same, so that it be not done hypocritically, papistically, and monastically, but godly, vertuously, and christianlye. The Papistes, and Monkes vse these workes to the ende they might thereby merite remission of their sinnes. This is a detestable opinion, and farre from true repentaunce. But we must vse these rightes and customes, to the ende we maye declare our selues to be sinners, and to haue deserued the wrath of

God,

God, and that we call now vpon the Lord for remission of our sinnes.

4. This is also contayned in the Kinges commaundement. Let euerye man turne from his euill way, and from the wickednesse which he hath in hande. This is a sermon of true repentance, and of the true fruites of repentance. For whereas before mention is made of sackecloth, fasting, and ashes, true repentaunce is not as yet declared, but only a signe of humilitie or confession of sinne. But nowe true repentance is taught, for it consisteth in the conuersion from our euill way, and from the wickednesse which we haue in hande. But to be conuerted from iniquitie, is first to be conuerted from incredulitie, and from Idolatrie to the true fayth in Christ the sonne of God. Furthermore, to be conuerted from iniquitie is to be turned from externall vices, to vertue, as from drunkennesse to sobrietie, from deceyte to true dealinge, from enuie to the loue of our neighbor, from whoredome to chastity: & to be short, from all kinde of wickednesse, to all maner of vertue. This is the meaning

of

of the kinges commaundement when hée willed euery man to turne from his wicked waye. And this is true repentaunce, which is alwayes required of vs.

5 Furthermoze, in the commaundement, oz proclamation of the king, this is also added. Who can tell, whether God will turne, and repent, and cease from hys fierce wzath that we perishe not. What shall we saye to this? Doth the king doubt of the mercie of God, and of the remission of sinnes? Are we not commaunded certainly to beléeue, and without doubting to be perswaded, that God foz Chzistes sake doth forgiue vs our sinnes: and to the ende we should firmely beléeue it in déede: sacraments are ozdeyned, as baptisme, and the supper of the Lozde. Let vs therefoze here note, that the king speaketh not simplye of the remission of sinnes, when he sayth, Who can tell whether God will turne, and repent, and cease from his fierce wzath, and so fozth, but includeth the remission of punishment, which IONAS pzophecied should come. Foz in the remission of sinne, there is commonly a double remission,

remission, as the remission of fault, and the remission of punishment. By the Gospel of Christ the remission of fault is most certain, and the remission of punishment also. For Christ was promised vnto the elders, & offered vnto vs, to take away our sinne, & to deliuer vs from the eternall torment of hell fire. Wherfore we must neuer doubt of this remission, and if any doe doubt, hée reproueth Christ and his Gospell of a lye.

But beside the fault and eternal punishment, the lawe of God threateneth to sinners, temporall and externe punishment also. As in this place, the Niniuets had deserued for their sinnes eternall punishment, but the Prophete threatneth vnto them also, externall and worldlye punishment which should happen vnto them, and to their Citie within fortie dayes after. Neyther doth he adde the promise of the remission of this externall punishment, if so be they should be conuerted. Wherefore, the king although he could certainly determine and appoint, that if they did certainly repent, their sinnes should be remitted, and they deliuered from eternall punish-

ment:

ment: yet notwithstanding, he coulde not certainlye affirme, or saye, whether God woulde forgiue for their repentaunce and conuersion, the externall and worldly punishment. He commaundeth the people therefore to hope well, and to repent them truelye, bicause he being sure that their sinne should be forgiuen, and they deliuered from hell, thought also that it might come to passe, that by the méere, frée, and vnpromised mercy of God, they might be deliuered from the ouerthrow and destruction of the Citie. So Dauid knewe that God had forgiuen him his sinne, and deliuered him from hell, but he knewe not whether he shoulde returne to his kingdome. Therefore he sayth: If I shall finde fauour in the sight of the Lorde, he will bring me againe, and shewe me both it and the tabernacle therof. But and if the Lord saye thus: I haue no lust vnto thée, beholde here I am, let him do with me what séemeth him good in his eyes. So the thrée yong men in the fierie Ouen, knewe not that they should be deliuered from the fire, although they did not doubt of the grace of

2. *King.* 15.

Daniel. 3.

God

God in forgiuing their sinne, and in deliuering them from hell. Therfore they say, our God whom we serue, is able to kéepe vs from the hote burning Duen (O king) and can right well deliuer vs out of thy handes. And though he will not, yet shalt thou knowe, that we will not serue thy Gods, and so forth.

¶ And when God sawe their workes, howe they turned from their wicked wayes, he repented on the euill, which he sayde he would doe vnto them, and did it not. The text.

This place the hypocrites doe abuse, to defende the merites of humane righteousnesse. And doe affirme that the wrath of God maye be pacified, and that sinnes might be forgiuen for such workes as are before mencioned, as by fasting, putting on of sackecloth, and sitting in dust. But they greatly erre, and are deceyued. For first of all, the whole ende and scope of the Gospell of Christ is to teach only that our sinnes are forgiuen, and that the wrath of

God

God is pacified for Christes sake, and by his death and passion, the which must bee acknowledged and comprehended by faith.

The pacifying therefore of the wrath of God, and the satisfaction for sinne before GOD, must not be attributed to anye of mans merites or deserts, but to the mercie of God in Jesus Christ. Furthermore, we haue shewed before, that fasting, and sackcloth of themselues, are workes indifferent and not acceptable vnto God, if so be they be done of wicked men, and of such as are not reconciled vnto God. Wherevpon it is writtē in the prophecie of Esay Wherfore fast we (say they) and thou seest it not: Beholde when ye fast, your lust remayneth still. Esay. 58.

What meaneth then the text when it sayth: God sawe their workes? Thys scripture is not to be vnderstode of workes which are done without repentaunce, but of the workes of true repentaunce: wherevpon it followeth in this place, howe euery man turned from his wicked way. This is the preaching and shewing forth of true repentaunce. For God in asswaging his wrath,

wrath, and in forgiuing sinnes, hath first of al respect vnto his only begotten sonne, which hath satisfied for sinne, then he hath respect vnto them in whome he hath found his sonne by faith. When as therfore they which beléeue in Christ, testifie ỹ acknowledging of their sinnes, by fasting and sackcloth, and declare their fayth also by the amendement of their lyues, and by imbracing of vertue, then is God sayde to haue respect vnto their workes, not that workes of themselues are so meritorious, that for them God will turne awaye his wrath, but bicause workes are arguments and certaine signes of the fayth which we haue in Christ Iesus, whome God onely regardeth, and for whose merites alone he is pacified and forgiueth sinnes. This now must be applied to the Niniuets. For the Niniuets were sinners, & for their sinnes they deserued to haue their Citie destroyed. But at the preaching of IONAS they are terrified, and made beleue, as is afore sayd. But what did they beléeue? 1 First, they beleued that God was angerie wyth them for their sinnes, and that the worde

which

which was preached vnto them as concerning the destruction of the Citie, was true, & diuine. 2 Then they beleued that God was mercifull for the promised séede of Abraham: by the which fayth they fasted, and put on sackcloth, to declare the true acknowledging of their sinnes. 3 Last of all, they turned euerie one from their wicked wayes to godlynesse and vertue, to testifie their fayth and obedience towardes the séede of Abraham. God therefore respecteth their workes, not for their merits, but for the séede of Abraham which was: Christ, whome they acknowledged by faith to be their only Sauiour & redéemer.

And in this place we haue an excellent example, of howe great efficacie and profite, true repentance is. Many men thinke and déeme, that all thinges are done and come to passe by fatall destinie, that is, by a certaine necessitie, and immutable order of thinges. And therefore they count it vaine, to séeke meanes to auoide daungers to come, and to call vppon God to tourne away such daungers as are at hande.

And truely it is most certaine that God

is

is immutable, and without all shadowe of chaunge: I am God (sayth he) and am not chaunged. And the Prophet Dauid sayth. They shall perishe, but thou shalt endure. But as touching perils and daungers at hand, God doth so determine them to come to passe, that if men doe repent, he receyueth them into his fauour, and forgiueth the punishment to come, and if not the temporall, yet at least the punishment which is eternall. As the Lorde hymselfe testifieth by the mouth of ỹ Prophet Hieremie saying. If that people repent them of their wickednesse, I also will repent me of the plague which I haue spoken. Thys truely was spoken euen at the first, of the destruction of Hierusalem to come, of the which Esayas also prophecied long before. By the which saying is signified that notwithstanding the purpose of God in hys threatninges, if men doe repent them of their sinne, the Lorde also will turne from his wrath & forgiue. The which thing the example of the Niniuets well proueth: By whose example also Hierusalem had remayned safe, if so be ỹ Citizens of Hieru-

Iames. i.

Psal. 102.

Cap. 18.

salem, had so repented at the preaching of Hieremy, as the Niniuets did at the preaching of IONAS. The like had happened to the Iewes, if they had afterwarde repented, at the preaching of Christ and his Apostles, as Christ himselfe declareth saying. Hierusalem, Hierusalem, how often would I haue gathered thee, euen as the Hen gathereth hir Chickings vnder hir winges, and ye woulde not. And againe: There shall no signe be giuen vnto them, but the signe of IONAS in the Whales belly. God truely, is so delighted in repentaunce, that if the wicked doe but repent him externally, although he forgiue not his sinne, & remit not his eternall punishment: yet notwithstanding, he will forgiue some part, of his externe and temporall punishement in this worlde: as testifieth the example of Achab, the wickednesse of whose heart, although it remayned still: yet neuertheless, when he humbled himselfe at the preaching of Elias, and repented externally, God was so delighted therwith that the punishment was deferred to the posteritie of Achab. Wherfore if any

Math. 23.

Math. 12.

man desire to haue not onely the tempozal punishment in this wozlde foz sinne, but also the euerlasting punishmente in the wozlde to come, remitted. Let him repent truely, that is, let hym acknowledge hys sinne, let him beleue in Chzist, and let him shewe true obedience towardes God. So God graunted a hundzed & twentie yeres space of repentaunce befoze the floud. So that if they had repented at the pzeaching of Noe, they had not onely escaped the punishment of the flood, but also the punishment of Hell fyze. So God gaue foure hundzed yeres space of repentaunce to the Gentiles, the Cananites, so to Pharao, so also in these dayes to vs, in the which, the Turke thzeateneth to vs Chzistians destruction: I say he hath giuen vs space of repentaunce, to the which, he calleth vs by the pzeaching of his holy Gospell.

If therefoze we repent vs truly, that is, if we faithfully and vnfeynedlye imbzace the Gospell, and amend our liues publikelye and pzivately, generally and particularly, from the hyest to the lowest, then we shall escape the punishment and tyzannie

of the Turke, Pope, and all the enimies of God. But for so much as the contempt of the Gospell is great, and the wickednesse of lyfe also verye much, as in drunkennesse, deceyte, whoredome, swearing, and in manye other vices, it is to be feared that we shall not escape vnpunished. Wherfore, let vs all generally with one consent pray vnto God, that he wil vouchsafe so to kindle our hartes with his holye spirite, that we maye amende our liues, and so be deliuered from all those plagues which are at hande.

The fourth Chapter.

The text.

THerefore IONAS was sore discontent, and angry. And he prayed vnto the Lorde, and sayd: O Lord, was not this my saying (I pray thee) when I was yet in my countrie? Therefore I hasted rather to flie vnto Tharsis. For I knowe well ynough that thou art a mercifull

mercifull God, full of compaſsion, long ſuffering, and of great kindneſſe, and repenteſt when thou ſhouldeſt take puniſhment. And nowe, O Lorde I beſeeche thee, take my life from me, for I had rather die than liue. Then ſayde the Lorde: art thou ſo angrye? And IONAS gat him out of the City, and ſate downe on the eaſt ſide therof: and there made him a booth, and ſate vnder it, in the ſhadowe, till he might ſee what ſhould chaunce vnto the city.

HItherto we haue ſpoken of the repentance of the Niniuets: and nowe wée muſt ſay ſomwhat of the indignation and diſpleaſure which IONAS toke at the repentance and conſeruation of the Niniuets. For after that IONAS ſawe that the Niniuets at his preaching, were conuerted vnto the Lorde, and had obteyned not only remiſſion of their ſinnes, but alſo the ſafegarde of the Citie, he ſhould greatly haue reioyced, euen as the Aungels reioyce more, ouer one ſinner that repenteth, than ouer ninetie and nine that are *Math. 18.*

righteous: but he is so farre from reioycing, that he rather taketh indignation and displeasure with him selfe, and inueyeth with his complaint against the Lorde our God, for sparing them. For he sayth, O Lorde was not this my saying I praye thée when I was yet in my countrie? By the which expostulation and complaint, he casteth God in the téeth with his exceeding mercie, and long sufferance, and accuseth him of iniustice, and vnrighteousnesse. And also he sorroweth so much for the repentaunce and preseruation of the Niniuets, that he wisheth death vnto himselfe.

Although many men were wont to excuse the faultes of holy men, and to interprete them to the best: yet notwithstanding, bicause this déede and this indignation of IONAS is reprehended of God himselfe (as hereafter shall appeare) therfore it is not lawfull for vs, vainelye to excuse this sinne of the Prophete. Charitie truly bindeth vs to couer the sinnes of our neyghbours so much as we may. But yet we may not make righteousnesse of sinne, neyther must we say that sinne is equitie,

1. Peter. 4.

and

and equitie, sinne.

IONAS therefore in this, sinneth once againe, bicause he is offended at the repentance and preseruation of the Niniuets.

He seemeth truly to himselfe to haue iust cause of indignation. For first of all, when God spared the Niniuets: IONAS thought that the worde of God which he preached, was in daunger of discredit. For he had sayd it would come to passe within fortie dayes that Niniue shoulde bee ouerthrowne. The which thing, when it came not to passe according to his prophecie, who would afterward beleeue the worde of the Lorde? who would beleeue the promises of God, if God fulfill not the threatnings of his worde? who woulde not condemne the Prophetes of vanitie and leasing? IONAS therefore thought that it woulde be to the glorie of Gods name to haue the Citie of Niniue destroyed. The which, whē it came not to passe, he thought that the glorye of Gods name was in hazarde and perill. Furthermore, when he saw the Niniuets which were Ethnickes and vncircumcised, to obtayne remission

of sinnes, and to be receyued into gods fauour, he thought that the lawe of Moses, and Circumcision, was in great perill, because ỹ other Ethnicks when they should heare that god without respect of persons, receiueth those that truly repent (although they were vncircumcised) woulde saye by and by, what auayleth Circumcision: what profite shall the law of Moses bring vnto vs, when these being Ethnickes, are receyued without Circumcision, and the lawe of Moses into Gods fauour: IONAS iudged these things to be most vniust. Fearing therefore least by the sufferaunce of God, the truth of his worde, the glorie of Circumcision, and the lawe of Moses, shoulde be in daunger of discredit, he taketh such indignation at the matter, that he wisheth death vnto himselfe.

But IONAS (I saye) greatly erred. For as touching the preseruation of the truth of Gods worde, God in sparing the Niniuets, truly fulfilled the truth of his worde. For although it were sayd: There are yet fortie dayes, and then shall Niniue be ouerthrowne: yet notwithstanding

ding (as it is sayde before) this is so to be vnderstode, that Niniue shall be ouerthrowne, if the Citizens of the same did not repent. But and if they repent, then shall the Citie abide in safetie. For, that this is the meaning of Gods threatnings, those wordes and Epithytes, which IONAS himselfe in this place rehearseth, declare. For if God be gentle, mercifull, and long suffering, he will willinglye, no doubt, forgiue the sinnes of those that turn vnto him, as appeareth by the mouth of Ezechiell, I will not the death of a sinner, but rather that hée turne from his wickednesse, and liue. Wherefore IONAS feared in vaine, that God in sparing the Niniuets, shoulde lose the credit and authoritie of his worde.

And as touching the Circumcision, and lawe of Moses, which séeme to be aduentured, bicause God receiued the Niniuets into his fauour without those: IONAS declareth agayne his ignorance. For Circumcision, and the lawe of Moses (so farre as it conteyneth the ceremoniall and iudiciall rightes) pertayne not to the Gentiles,

tiles, but onely to the externe posteritie of Abraham. And God is not onely the God of the Iewes, but also the God of the Gentiles. For although the Iewes only, had a promise that Christ shoulde spring out of their nation: yet notwithstanding the promise was not so made vnto them, that they alone shoulde obteyne salvation by Christ, but as Saint Peter sayeth: amonge all people whoso calleth vpon the name of the Lord, is acceptable vnto him. And againe: Euery one which calleth vppon the name of the Lorde shall be saued. Wherefore, IONAS once againe falleth into a foule errour.

Here therefore beholde and see, with how great feare of God euery man ought to walke in his vocation, and neuer to turne awaye his eyes from Gods holye worde. This IONAS was a great Prophet, which by inspiration of the holye ghost prophecied of many thinges, and by his prophecie restored the kingdome of Israell, with whome also it pleased God to talk. And yet when he was left to his own strength, and turned away his eyes from

the

the worde of the Lord, he greatly erred in the vnderstanding of the law and the gospell. He vnderstandeth not the true sense and meaning of the law, namely, that the lawe bringeth not death but to impenitent persons onely. He vnderstandeth not the condicion of Christ, namely, that he pertaineth to all nations, which by fayth in him, repent them of their sinnes. Therfore let vs not be prowde of our gifts, but let vs walke in the feare of the Lorde, and persist in his calling, let vs be thankefull to God for his benifits, least by our ingratitude he take them from vs. This is also to be noted, that we must not trust to our good intentions (as some terme them) but we must direct all our doings by the worde of God. IONAS in thys his indignation and displeasure, hath (as seemeth vnto him) a verye good intention and meaning, he perswadeth himselfe to haue iust causes of offence, but when they are examined by the worde of God, they shall be found manifestlye repugnaunt agaynst the same. Wherevpon it is sayde in Deuteronomie, that no man shall doe that which seemeth

meth right to be done in his owne eyes. Let vs take héede therefore, in all our actions, that we take nothing in hande, contrarie to the calling of the worde of God.

But the titles and Epithytes of God which IONAS here rehearseth, are not to be pretermitted. For although he reciteth these, to reason and argue with God: yet notwithstanding, they are most true and taken out of ỹ bookes of Exodus and Numeri, which are set forth before our eyes, to the ende we maye learne to know what affection god beareth vnto vs, and what opinion we ought to haue of him.

Ioel.2: I A mercifull God. This title, God attributeth to himselfe in all places of the scripture, to the ende we might knowe his nature, that although he be sometimes angry, yet notwithstanding he is not angry to destroy, but to saue all those that hope and call vppon him. He is angry (sayth the Prophet Esay) to the ende he might be mercifull, he maketh deade to the ende he might reuiue. This tytle (if we well consider of the same) confirmeth our fayth in all aduersitie. And fayth is the obseruati-

Esay.28.

on

on of the first commaundement. Wherefore, this title being well knowne, maketh vs to obey the first and speciall commaundement of God.

2 Full of compasion. This title properly pertayneth to naturall beneuolence, such as we see commonly in parentes towardes their children. The mother so loueth hir children, that for their payne she sorroweth euen at the very heart, and desireth (if it might be possible) for the ease of hir childe, to feele the same hir selfe. Such, and farre greater, is the mercy of god towardes his afflicted Church. He is not simplye sorye for it, but hee is sorie in heart and minde: yea (if I may so speake) he yerneth in the bowels of his mercye. This tytle of God being well knowne, worketh in our hearts by the holy ghost, pacience in trouble, and affliction.

For if God be sorye for our euill and harme, euen as the mother is sorye for hir childe, it cannot be that euils (whatsoeuer they be) shall oppresse vs. For God will not suffer vs to perishe in them, but will make a way euen in the verie midst

for

for vs to escape.

3 Long suffering. Thys title teacheth vs the feare of God, that we flatter not our selues in our sinnes. For God winketh at sinners, not that he doth alow their sinnes, but bicause he loketh for repentaunce. Wherfore if they repent, they are saued. If they be impenitent, they receyue a iust reward for the same. Knowest thou not, (sayth saint Paule) that the long sufferaunce of the Lorde leadeth thee to repentaunce. This place also teacheth vs patience in aduersitie. For whereas it doth not at the first punish those which doe molest or trouble vs, it commeth so to passe, bicause he is long suffering, the which vertue we ought to imitate, and paciently to loke for helpe at hys handes.

4 Of great kindenesse. That is, exceeding benificiall, and liberall. For God is not onely mercifull, louing, and kinde in heart, but also he testifieth the same, by many benifites bestowed vpon vs. And he bestoweth in deede more, and greater benifits vpon vs, than eyther we can or dare aske at his handes. Wherefore let vs not dis-

dispaire in aduersitie.

¶ And the Lorde God prepared a wilde Vine: which sprang vp ouer IONAS, that he might haue shadow ouer his head, to delyuer him out of his paine. And IONAS was exceding glad of the wilde Vine. The Text.

IONAS being gone out of the citie, after his sermon, waited that he might sée wyth his eyes, what happened to the Citie. But when he perceiued in déede his expectation to be frustrate, and that it came farre otherwise to passe than he loked for, and that all thinges prooued contrarye to his preaching, he was greatly vexed & tormẽted in minde, as we haue shewed before.

But in the meane season, whyle IONAS behelde what shoulde happen, he is greatly troubled in the fielde with the heat of the Sunne, in so much that he desireth to die in so great affliction, rather than to lyue any longer. For although IONAS had made him a Bowthe, (peraduenture of suche boughes and shrubs as came next to hande)

hande) yet notwithstanding this Bowthe, could not so shadow him from the beames of the sunne, but that he might be parched with the same. Wherefore, the Lorde prepared for him a wylde Vine, with the shadowe wherof, IONAS was so refreshed, that he greatly reioyced. First of all therfore here note, that where as the Bowthe, which IONAS builte, holpe him nothing at al, neyther defended him from the heate of the Sunne, it is plainely set forth vnto vs, that humane studies, pollicies and deuises, doe helpe vs nothing at all in our great temptations and afflictions.

For although our indeuors (if so be they be godly and done with a good conscience) are not in aduersitie to be omitted, but all godlye, iuste, right, lawfull, and honest meanes are to be vsed, least God be tempted: yet notwithstanding, necessitie constrayneth vs that when we haue done all that euer we can, not to truste vnto the same, but onely to depend vpon the Lorde our God, and to beseeche him that he will vouchsafe to prosper, and giue good successe vnto our indeuor. We ought alwaies

to

to haue in minde Peters fishing, who hauing labored all the night in vaine to take fishe, and letting slip againe his Nets to make a draught at the commaundement of Christ, inclosed a great multitude of fishes. The woman likewise which was diseased with an issue of bloud a long time, and spent all hir goodes vpon Phisitions to be cured, and could not: yet neuertheless afterwarde by the onely worde of Christ, she receyued present remedie and healthy. So IONAS also was nothing holpen by his Goth, which he made himselfe, but after that the Lord had caused a wilde Vine to growe ouer him, he was not onely defended from the heate of the Sunne, but also he was greatly refreshed, and filled with ioy. These things are not spoken to the ende we shonld e be negligent or slothfull in our vocation, and careless in doing our duetie: (For we ought to leaue nothing vnassayed in perils and daungers, which maye be done godly, honestly, and lawfully.) But these things are spoken to this ende, that when by our industry we haue prouided all thinges necessarie, we

Luke.5.

Luke.8.

may yet know that ỹ help of God is most necessarie, and that we ought to call for the same by prayer. According to the saying of the Prophete Dauid. Except the Lord kéepe the Citie, the watch man waketh but in vaine. Furthermore, where as God in so great trouble of heate prepared a wylde Vine for IONAS, by the shadow whereof he was recreated, we learne that God is of so great clemencie and louing kindenesse, that so many as walke in hys vocation and are afflicted in the same, shal receyue at his handes a meane to indure the same, according to the Psalmist, The Sunne shal not burne thée by day, neither the Mone by night. Also it is sayde, Who so dwelleth vnder the defence of the most highest, shall abide vnder the shadow of ỹ almightie. Further it is sayd, A thousand shall fall beside thée, & ten thousand at thy right hand, but it shall not come nigh thée.

Psal. 127.

Psal. 121.

Psal. 91.

And the Prophet Esay sayth, if thou walke thorow fyre, it shall not burne thée. So, the children of Israell went out of Egypt into the desert, for although there was no corne in ỹ desert: yet notwithstanding

Esay. 43.

ding God brought to passe that they might beare it, because he sent them Manna, and gaue them water out of the rock. Hieremy walked in the calling of God, when he prophesied of ỹ destruction of Hierusalem, for the which he was cast not onely into prison, but also into the mire, to the ende he might seeme to perishe with hunger. But God made him able to beare it, and wrought meanes by his friendes to deliuer him, and to set him at libertie.

The Apostles were sent out to preache the Gospell throughout the whole worlde, but wythout prouision: God therefore brought to passe, ỹ they hauing nothing, possessed all things. These sayings and examples of Scripture are set downe vnto vs to this ende, that although we must suffer great perils in the vocation whereunto God hath called vs: yet notwithstanding, we must go forward voyde of feare, hauing a certaine hope, that he will deliuer vs in the same.

¶ But vpon the next morow, against the spring of the day, the Lord or- The Text.

dayned a worme, which smote the wylde Vine, so that it withered away. And when the Sunne was vp, God prepared a feruent east wind: and the Sunne bet ouer the heade of IONAS, that he faynted againe, and wished vnto his soule that hee might dye, and sayde: it is better for me to die than to liue.

IONAS is refreshed and recreated with the shadowe of the wylde Vine, but hys ioye lasteth not long, because the wylde Vine is by and by stricken with a worme, that it perisheth: and IONAS againe is so greatly afflicted that he wysheth death vnto himselfe.

This is a liuely Image and spectacle, of the variety, alteration, and chaunge of humane thinges in thys worlde. And yet notwithstanding, we must consider that this alteration was not rashely brought to passe, but by the iuste and wise councell of God.

At the first IONAS reioyced for the shadowe of the Vine, nowe he sorroweth for the

the destruction of the same. Such is the course and race of mans life. One while he reioyceth because of prosperitye, another while he lamenteth because of aduersity. And yet notwithstanding these things coms not to passe by hap or by chance, but by the ordinaunce of God. For in that the wylde Vine perished, and IONAS thereby brought into great sorrowe and indignation, God had a secret meaning. For he ment thereby to teache IONAS, that if he sorrowed so much for the destruction of a wylde Vine, for the which he neuer labored: how much more shoulde God be sory for the destruction of so great a Citie as Niniue was, of the which he was the creator and gouernour, and how much more should he spare so great a multitude. Let vs learne therfore by this place, that God doth neuer cast vs into any sorrowe or affliction, but that he meaneth to teache vs somewhat, as to proue our faith, to stirre vs vp to repentance, or else to set forth the glorie of his name. The ende of affliction

Furthermore, this is not to be pretermitted that IONAS so often wisheth death

vnto himselfe, when as he greatly feared death, before he was swallowed vp of the Whale. Here againe, the inconstancie of man is plainely set forth vnto vs. Oftentimes I wishe for death (sayth the Poet) and oftentimes I refuse it agayne. So
1. Kings. 19. Elias, one whyle fleeth death, and another whyle wisheth for the same. This inconstancie of mans nature is diligently to bee noted euen in the holyest men, not that we ought to alowe or excuse the same, but bicause it is our dueties to correct and amende the like in our selues. We can not put from vs all feare of death, neyther can we let or cease to wyshe for death in great aduersitie. But we must specially beware least wee dispaire in the feare of death, whereas we ought to haue a sure trust in Christ, and to suffer death with a valyant minde. Also we must beware, least in wyshing for death, we bring death to oure selues, but rather we must persist in our vocation, hauing a sure hope that although we be beset with daunger, on euerie side, God will make away in the midst, whereby we shall escape.

¶ And

¶ And God sayde vnto IONAS: art thou so angry for the wilde Vine? And he sayde, yea verie angry am I, euen vnto the death. And the Lorde sayde thou hast compassion vpon a wylde Vine, whereon thou bestowedst no labor, nor madest it growe, which sprang vp in one night, & perished in another: And shoulde not I then haue compassion vpon Niniue that great Citie, wherein there are about an hundred & twenty thousande persons, that knowe not their right hande frō their left, besids much cattell? The text.

God prepared (as we heard before) a wylde Vine for IONAS, that vnder the shadowe of it, he might be defended from the heate of the sunne. This wylde Vine being withered, IONAS was full of indignation and wrath. The Lorde therfore reprehendeth his wrath, and declareth for what cause he brought to passe that the wylde Vine should spring vp in one night and vanish away agayne in another. For

before, when IONAS sawe that God did spare the Niniuets, he toke it grieuously that the Lorde shoulde shew such clemencie towardes them, and was greatly angry. Now therfore the Lord teacheth IONAS, howe vniust, vncharitable, and cruell his anger is, by a comparison of the wilde Vine. Thou art sorye (sayth he) for the wilde Vine, which thou hast not made to growe, and shoulde not I be sorie, and spare so great a Citie which first of all by my benediction is come to so great maiestie, and by the benifites which I haue bestowed vppon them is at this time the monarchie of the whole worlde: In the which Citie also there are so manye thousands of infants and yong children, which as yet are not come to the age of discretion, besides thousandes of cattell which neuer did harme.

We haue therefore here an example of that saying, which is in S. Paules Epistle to the Romanes, where it is sayde, the inuisible thinges of God, are knowne by visible creatures. But among all creatures, the naturall affections of men are spoken

Rom. 1.

of.

of. For we speake not of corrupt or vicious affections, as of pride, of enuie, of couetousnesse, of crueltie, of desiring other mens goods, or such like, which are sinnes, the author wherof is Sathan, and not god. But we speake of the affections of men, which God by nature hath ingrafted in vs. Of the which affections, one is, to be sorie if any thing profitable prosper not, but perishe: as in this place, IONAS is sory that the Vine, (a thing very profitable for him) should so sodenly perishe. For although this affection was not in IONAS without sinne: yet notwithstanding, the affection of it selfe was not sinne. So the disciple of Elizeus was sory, because his Axe being a thing profitable to cut wood, fell into the water. This affection is natural, not sprong vp in our flesh by chaunce, but by the wisedome and secret councell of god created & ingrafted in vs. What then doe we learne by this? Surely by this sensible affection in vs we learne and are admonished of the insensible and inuisible affection of God towarde vs. For if we greatly sorowe for things lost and destroyed, which 4. *Kings.6.*

we

we notwithstanding neyther created nor made, let vs vnderstande and knowe that the Lorde doth much more sorrow for men which he hath created, and for whose saluation he hath sent his onely begotten sonne into the worlde to suffer death.

Wherevpon by the mouth of the Prophete, he sweareth, saying, I liue, and will not the death of a sinner, but rather that he turne from his wickednesse, and liue. So in the nine and fortie Chapter of Esay, he teacheth vs to knowe the affection and loue which he beareth towards vs by the affection of a mother towardes hir

Esay.49. childe, saying: Can the mother forget hir childe that she bare, and not pitie the sonne of hir owne flesh? And though shée dos forget, yet will I not forget thée. So, also, he propoundeth his loue before vs to be knowne by the affection of a father towards his sonne in the.xj. Chapter of saint Luke, saying: Which of you being a father, of whom if the sonne shal aske bread,

Luke.11. will giue him a stone? If ye then being euill can giue good thinges vnto your children, how much more shall your father of heauen

heauen giue the holye spirite to those that desire it of him. So lykewise in the fiftene of Luke, by the Parable of the housholder which sorowed for the losse of his sheepe, and by the Parable of the lost groate, is set forth vnto vs the exceeding loue of God towardes lost men, that is, towardes sinners, that they might be brought to repentance and saluation. Wherefore our affections are ordeined of God to be domesticall preachers vnto vs, and to teach vs how God is affectioned towardes vs, and to make vs feele the affections of God, which otherwise are insensible, and inuisible. Luke.15.

Furthermore, when as it is sayde that God spared, and had compassion vpon the Citie of Niniue for so many thousands of men, which knewe not their right hande from their left, there are diuers exposition. Some expounde those that knewe not their right hande from their left, to be infantes and children: Othersome thereby vnderstande the common and simple sort of people. But the first opinion is best allowed, namelye, that they were

childzen, as yet not come to age of discretion. Notwithstanding we must not think that God spared those infants and childzen for their innocencie: (for although childzen and infants be innocents before men: yet they are not innocents before god, bicause they are conceyued and borne in sinne.) But he spared them for two causes. The first is, bicause he is gentle and mercifull. It is neyther (sayth S. Paule) in the willer nor in the runner, but in the mercie of god. Moses also cryed and sayd, Lorde, Lorde God, mercifull, and gracious, long suffering, and abundaunt in goodnesse and truth, and kéeping mercy in store for thousandes, forgiuing wickednesse, vngodlynesse, and sinne, and not leauing one innocent, visiting the wickednesse of fathers vpon the childzen. &c.

Exod.34.

The second cause why God spared the Innocents was, for that the auncient men of the Citie (though not all, yet the greatest part) repented at the preaching of IONAS. God therefore spared the Infants, for the elders sake which repented: As appeareth by that which he sayth in another

place

place thus: Shewing mercie vnto thou-
sandes in them that loue me, and kéepe my Exo. 20.
cõmaundements. For as God was wont
to destroy children and Infantes, for the
wickednesse of their forefathers (as appea-
reth in the time of the flode, in the destruc-
tion of Sodome, and in the ouerthrowing
of the Amalekyts) So he was wont to 1. Kings. 15.
spare, blesse, and preserue Infants for the
godlynesse of their forefathers and elders.
Wherefore if Parentes wishe well vnto
their children, and woulde bestowe great
benifits vpon their children, they shall not
néede to scrape great aboundaunce of ry-
thes togither, for God will blesse and pro-
uide for them, if so be that Parents them-
selues liue godly, and vertuously in their
vocation.

3 Last of all wheras he addeth, Beside much cattell: We may not thinke that it is spoken, as though God spared such a Citie for the brute beastes sake, and that he so much regarded them. It cannot bée denyed, but that God after a certaine ma-
ner hath a care ouer beastes and cattell: As we may reade in the lawe where it is

sayde.

sayde. In the Saboth day thou shalt doe no maner of worke, neyther thou, nor thy sonne, nor thy daughter (and in the ende he addeth) neyther thy cattell that is within thy gates. And in the hundred and fourth Psalme, it is said, he bringeth forth grasse for the cattell. Yet notwithstanding, God spareth not men for the cattles sake, but he spareth the cattell for the mens sake. As we may read, that the beasts of the earth are destroyed for the sinnes of men, as in the flode, in Sodome, in Amelecke: So also we may reade that beastes were and are preserued for the godlinesse of men, as in the .xxviij. Chapter of Deutronomy. If thou shalt harken vnto the voyce of the Lorde thy God. Blessed shalt thou be in the towne, and blessed in the fieldes: blessed shall be the fruite of thy body, and the fruite of thy ground, and the fruite of thy cattell, the increase of thine oxen, and the flockes of thy sheepe. &c. Wherefore whosoeuer thou be, that wilt haue thy cattell, thy gwdes, and substance preserued, blessed, and increased, thou shalt not neede to vse sorceries, nor Witchcraftes, but see that

Psal. 104. 145. 147.

Deutr. 28.

that thou thy selfe be godly, and that thou perseuer in thy calling, so shalt thou bée sure and safe in the lande: so shall God blesse thée and thy posteritie for euer.

This we haue passed ouer the Hystorie of IONAS, in the which there are many things to be obserued and noted, but specially these. First in IONAS, we haue an example of the infirmitie and weakenesse of all men, and euen of those which are the holyest, and the saintes of God, for we sée the disobedience of IONAS, his terrors, and feares in the Whales belly, his indignation also and griefe at the repentaunce of the Niniuets. But notwithstanding, bicause he obeyed the calling of the Lorde, and perseuered in the same, he is miraculously saued, and preserued.

Last of all, we haue an example of repentaunce in the Niniuets: by the which we are admonished that although we grieuously offend the diuine maiestie of God, whereby we deserue euerlasting destruction. Yet notwithstanding, we ought not to dispaire of our saluation, but rather repent vs truely, and vnfaynedly of our sinnes.

For

For the gate of heauen alwayes standeth open to receyue penitent sinners. And Christ himselfe standeth in the same, contynually inuiting, and calling suche vnto him, saying. Come vnto me all ye that labour, and are heauie laden, and I will ease you. Wherefore, to him with the father and the holy ghost, three persons, and omnipotent, immortall, wise, and inuisible God, be all honor, praise, glory, and dominion, nowe and for euer. Amen.

Math. 11.

Repent Englande in time,
as Niniue that Citie did:
For that thy sinnes before the Lorde,
are not in secret hid.

FINIS.